

## RHODE ISLAND

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A CORAL FIGURE at the Emperor's Palace, Forbidden City, Peking.

## Quietly Building A New World

By BARBARA WRONSKI

*In the parks are droves of people — running, sporting; on the water, on the beaches. Ham actors pose for an amateur photographer, their friend. Peals of laughter rise high in this silent land. It is Roger Williams Park, yet better: here, it is safe. There is no prostitution, no rape, no drug addiction, no theft. Yet, something seems amiss. Couples do not walk hand-in-hand, arm-in-arm. No overt expression of affection can be seen...*

*On the streets — except for some trucks, an occasional taxi or bus — there is no motorized transport. In the dim lighting of dawn or dusk, while a mist still hangs over the city, throngs of people can be seen streaming down the main road, soundlessly, astride bicycles. Traffic lights are used to control the 2.5 million bicycles in this city, alone. Each bicycle is black; each, identical...*

*People talk in hushed voices. You weave through the crowd, thinking you are deaf. You hear only the swish of the bicycles, the brush of the soft slippers on the pavement...*

*Men, women and children, alike, are dressed in pants and shirts of drab blues, grays or greens. There are no bright, gay colors. A dress is nowhere in sight. A uniform procession of silence, it is both poetic and eerie; awe inspiring and unworlly...*

This is Peking, capital of the People's Republic of China. The population is 6.5 million — just 1.5 million people short of New York City. Paying witness to this "kind of hush all over the world" were Dr. Carroll Silver, orthopedic surgeon in Providence, and his wife, Macey. The trip was arranged for them by a friend who has made several trips there with her husband, an accomplished Sinologist and professor of China relations at

Smith College. She wanted the Silvers to see, for themselves, this seemingly peaceful utopia. Easier said than done.

The Silvers were among a very select few Americans granted visas to travel in Red China. Of some 2,000,000 applications filed this year, only 2,000 of the applicants have been permitted entry thus far. Though the figures are ominous, the facts are less so. Entry is limited to foreigners for a very real reason — lack of interpreters. Likewise, except for the larger cities, hotel accommodations are too limited to encourage increased tourism.

To put a realistic limit on the people entering the country, the Chinese require that people travel in groups of common interest; each group must have a theme or reason for visiting the country. "And tourism is no reason," Mrs. Silver pointed out. She was granted a visa as former president for five years of the Meeting Street School; Dr. Silver was eligible as a former senior consultant to Meeting Street and as a professional in orthopedics. Their 18-member group, under the theme "Community Services," included urban architects, city planners and transportation experts — all of whom were the guests of the People's Republic of China for 18 days. After an initial five days in Peking, they traveled to Sian, Yenan, Shanghai and Canton.

Upon arrival in Peking, they were assigned three guide interpreters who remained with them for the duration of their 2300 mile tour. In each of the other cities, two more guides would be assigned to highlight the particulars of that area. The Silvers realized, readily, the language barrier as none of the

guides outside of those assigned in Peking could speak English fluently.

Their days were packed with activity. After a 7 a.m. breakfast, bus tours would leave at 8 a.m. to visit a hospital, cotton mill, bicycle factory, school, the Great Wall or a commune. They would return to the hotel for lunch at 12 noon with another tour beginning at 2 p.m. Again they would return, this time for supper at 5:30 or 6, and the evening might be booked for a visit to the zoo, a local theatre, a movie. Asked if they had any free time to wander about on their own, Dr. Silver said they could "provided we rushed our lunch or went out before breakfast. No one cared if we went out unsupervised."

### The People Should Exercise

It was on one of their early morning risings, in the streets of Shanghai at 6:30 a.m., that the Silvers witnessed an assemblage of people in the main square, all exercising in a shadow-boxing, or Tai Chi, fashion. One woman who appeared to be in her 60's stood by the river, her foot on a parapet, doing a ballet-like exercise, touching her head to her knee. "She paid no attention to anyone, and no one paid attention to her," Mrs. Silver noted, because Mao said the people should exercise and they do, with a religious fervor. Mao, of course, refers to Mao Tse-tung, late chairman of the People's Republic of China, and this is but one of many principles he instilled into his people. Today, each of these continues to run like a rich vein of golden ore throughout the countryside — deeply imbedded in the hearts, the souls, the minds of the people.

(Continued on page 10)

## Mondale Links Withdrawal By Israel To 'Real Peace' Pact

WASHINGTON: It was recently said by Vice President Mondale that the United States believed Israel should not be asked to withdraw from occupied Arab territories unless it could obtain "real peace" from the Arab states. He further added, however, that Israel's security would be enhanced if, as part of a Middle East settlement, it agreed to return to "approximately" the borders that existed before the 1967 war, with the understanding it would be shielded by special "security lines" until the permanence of peace was apparent.

The speech, which Mr. Mondale delivered in San Francisco was described by White House sources as both an official explanation of President Carter's policy as well as

an attempt to assuage growing concern about that policy among leaders of American Jewish organizations.

The speech, the text of which was made public here, contained some conciliatory gestures toward Israel, but it was also a reaffirmation of the basic Administration policy that had aroused Jewish and Israeli concerns.

### Palestinian 'Entity'

In the text of his speech to the World Affairs Council of Northern California, the Vice President also said the Palestinians "should be given a chance to shed their status as homeless refugees," possibly through the creation of a Palestinian homeland or "entity." Mr.

(Continued on page 17)

## High Court Upsets Ban On Nazi-Styled Parade

WASHINGTON: An Illinois Supreme Court order barring a Nazi-styled political party from parading and pamphleteering in a Chicago suburb was reversed by the Supreme Court last week by a vote of 5 to 4. The action by the Justice does not clear the way for the party to hold demonstrations, however, in the suburb, the Village of Skokie, which has a large Jewish population.

The Court's action, which was taken on the first amendment grounds, removes a major obstacle, though, that had confronted the National Socialist Party of America, which has headquarters in Chicago.

Specifically, the Supreme Court reversed an order by the Illinois Supreme Court on May 25 refusing to lift, pending appeal, a broadly phrased lower court injunction that forbade the party to demonstrate as it wished in Skokie.

### Injunction Dispute

The lower court imposed the injunction in late April at the request of the village. The party asked the Illinois Supreme Court to issue a stay blocking enforcement of the injunction while the party appealed the merits of the case through the courts. The party also asked the Illinois high court to allow the appeal to be expedited.

The Illinois Supreme Court denied both requests. The United States Supreme Court said in effect that the Illinois court should have granted one request or the other.

The Court said in an unsigned opinion that if a state sought to impose a restraint on the first amendment rights to speak and assemble freely it must provide "strict procedural safeguards," including "immediate appellate review."

"Absent such review, the state must instead allow a stay," the Court said. "The order of the Illinois Supreme Court constituted a denial of that right."

The Court did not specifically issue a stay itself, nor even specifically order the Illinois Supreme Court to do so. It stated that it "reversed" the Illinois court's denial of a stay and sent the matter back to that court "for further proceedings not inconsistent with this opinion."

The dissenters were Chief Justice Warren E. Burger and Justices William H. Rehnquist, Potter Stewart and Byron R. White.

The political party had filed a request with Justice John Paul Stevens — the Justice responsible for dealing with motions from the judicial circuit in which Illinois is situated — asking for a stay. The party asked that the stay be given pending its filing of a regular formal request for Supreme Court review and pending the Court's final deter-

mination. Justice Stevens referred the request to the full court.

The Court decided instead to treat the request for a stay as a request for full review of the merits. One of the dissenters, Justice White, said that he "would deny the stay" and gave no reason. The three other dissenters voted against the majority because of the procedural situation.

The injunction bars party members from parading in their military-styled uniforms, displaying the swastika, and distributing materials which "incite or promote hatred against persons of Jewish faith or ancestry" or against persons of "any faith or ancestry, race or religion."

The village has subsequently passed ordinances making such demonstrations, as planned by the party, criminal offenses punishable by up to \$500 in fines and six months' imprisonment.

David Goldberger of the Roger Baldwin Foundation of the American Civil Liberties Union, who with Barbara O'Toole of that group has been representing the party, said that the party's next step would be to challenge those ordinances.

The village sought the injunction after the party announced plans to hold a demonstration on May 1 in front of the Village Hall to protest a park district ordinance that made a \$350,000 liability insurance policy a prerequisite for getting a park permit for a demonstration.

The May 1 demonstration was to have had from 30 to 50 persons in uniform walking in single file before the village hall, carrying a party banner and placards containing the swastika and such statements as "White Free Speech" and "Free Speech for White America."

### Israel Postpones Trial Of Two West Germans

TEL AVIV: A definite postponement of the secret trial of two West Germans, who are being held by Israel in connection with an alleged attempt to shoot down an Israeli airliner with a missile in January of last year, has been issued, it was announced by the West German Embassy last week.

According to the embassy, it had been informed that the trial of Brigitte Schulz, 25, and Thomas Reuter, 24, which was due to open, had been put off and no new date set.

The two West Germans are being held with three Arabs in connection with the alleged attempt to shoot down the El Al plane with a Strella missile. It was not clear, however, whether the Arabs were to have gone on trial with the West Germans or not.

The embassy said that no reason had been given for the postponement.



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LEWIS J. BOSLER, R.E.



**SELYA HONORED:** Herman C. Selya was honored recently by the Anti-Defamation League of B'nai B'rith at a cocktail party held on June 16 at the Ledgement Country Club. Mr. Selya, vice president of the Jewish Federation of Rhode Island, was given the Torch of Liberty Award. Approximately 200 people attended the meeting that was to be addressed by Senator John Chafee. Because of the Senator's illness, the speaker was Father Peterson, president of Providence College. Shown above, from left to right, are Irving Sigal, Bea Rosenstein, Bruce Selya, Herman C. Selya, Father Peterson and Owen Kwasha.

## Obituaries

**ARTHUR CHARNEY**  
 Funeral services for Arthur Charney, 81, of 37 Payton Street, who died June 16, were held the following day at Sugarman Memorial Chapel. Burial was in Lincoln Park Cemetery.

The husband of Anna (Katz) Charney, he was born in Russia on February 22, 1896, a son of the late Michael and Dora Charney. He had lived most of his life in Providence.

He was a self-employed tailor and furrier for many years before he retired in 1955. He was a member of the Knights of Pythias and a member of the Veterans of World War I.

Besides his wife, he is survived by two daughters, Doris Jacobs of Cranston and Frances Gordon of East Greenwich, and a granddaughter.

**MRS. SAMUEL RICHMOND**  
 Funeral services for Rose Richmond of Hallandale, Florida, a long time resident of Brookline, Massachusetts, who died June 19 as the result of an automobile accident, were held Tuesday at the Levine Chapel in Brookline. Rabbi Gerald Zelermyer of Temple Beth Torah officiated. Burial was in Ohavey Zedek Cemetery in West Roxbury, Massachusetts.

Born in Lithuania, she was 84 years old and came to Boston as a child. She entered the Boston school system and graduated from the Burdett Business College as a certified bookkeeper.

Mrs. Richmond was active in many local and philanthropic organizations. She was a life member and former officer of the Brookline Chapter of Hadassah. She was also a charter member, life member and honorary member of the New England Sinai Hospital. She was a life member of the Hebrew Rehabilitation Center for the Aged in Boston. She was a member of Germania Chapter of the Order of the Eastern Star. She was the widow of Samuel

Richmond. She is survived by a daughter, Gloria Spivack of East Greenwich; two grandchildren, two brothers, Abraham J. Hart of New York City and Morris B. Hart of Hollywood, Florida.

### MRS. EVANS NELSON

Funeral services for Shirley Nelson, 58, of 1 Jackson Walkway, who died June 15, were held the following day at Temple Beth El. Burial was in Lincoln Park Cemetery.

The wife of Dr. Evans Nelson, she was the daughter of Rose (Titow) Cooper-Tessler and the late Maurice Cooper. She was born in Providence and had lived here all her life.

Mrs. Nelson was a member of Temple Beth El and its Sisterhood, a member of The Miriam Hospital Women's Association, of the Providence Chapter of Hadassah, the Providence Chapter of Women's American ORT and the Jewish Home for the Aged. She was a Grey Lady at The Miriam Hospital and Veterans Hospital.

Besides her mother and husband, she is survived by one son, Robert Nelson of Boston, Massachusetts; one daughter, Valerie Solomon of Albany, New York; one brother, Harvey M. Cooper of East Providence; one sister, Arline Slack of Providence, and three grandchildren.

### DAVID OSTROFF

Graveside services for David Ostroff, 83, of 144 Francis Street, who died June 16, were held the following day at Lincoln Park Cemetery.

Born in Fall River, Massachusetts, he was the son of the late Samuel and Annie Ostroff, and the husband of the late Alice (Shaw) Ostroff.

He had worked as a supermarket clerk.

## Says Zionists Can Criticize Israel

NEW YORK (JTA): Dr. Judah J. Shapiro, president of the Labor Zionist Alliance, declared here that "we will support Israel politically, morally and financially, but at the same time we reserve the right to say that we are unhappy with some of the expressions of the Israeli government." He referred specifically to the possible agreement between a Likud-led government and the Aguda Israel faction on religious issues which would "impose the tyranny of the 15 percent Orthodox over the 85 percent non-Orthodox Jews in Israel."

Dr. Shapiro addressed 600 Labor Zionists at a birthday tribute to him at the New York Hilton Hotel sponsored jointly by the LZA and the National Committee for Labor Israel which Shapiro also heads. The testimonial resulted in contributions of nearly \$100,000 to the Israel Histadrut campaign in support of the health, educational and social welfare programs of Histadrut in Israel.

Shapiro described the recent election results in Israel as "not a victory for Likud" but "a Labor defeat." He noted that "Likud did not get a majority of the votes and can reign only through a coalition. The paradox is that the Labor Alignment was supported by the white collar and middle class elements, while Likud, a right-wing party, gained the support of the poor people and blue collar workers. Maybe there was something wrong with Labor Zionism in Israel," Shapiro said.

He suggested that "One of the corrupting influences was the catering to American Jews of the upper middle class, counting dollars rather than people. Labor strayed too far from its own social ideals and the image of Israel has been tarnished," Shapiro said.

## Cage Symbolizes Syrians' Plight

TEL AVIV (JTA): A large cage erected in the center of Tel Aviv's busy Dizengoff St. attracted throngs of spectators June 8. Locked inside were two young women students who were demonstrating for the right to emigrate, especially women of marriageable age who are unable to find Jewish husbands in Syria. The demonstration was organized by the Israeli Students Association as a mark of solidarity with Syrian Jewry. They called on President Hafez Assad of Syria to grant Jews the same rights to leave the country that are enjoyed by other Syrians.





**HELPS THE HOME:** The Building Fund at the Jewish Home for the Aged was augmented by nearly \$1,000 during the past week when Max Alperin, president of the board of trustees of the Home, accepted a check for that amount from Lee Ann Ingram, manager of the Hoffman's Ladies' Fashion Store, located on Pawtucket Avenue. Attending the presentation at the Home were, left to right, Irving Kronenberg, executive director of the Home; Mrs. Ingram, Mr. Alperin, Mrs. Abraham Lippman, president elect of the Ladies' Association for the Home, and Mrs. Albert Alter, outgoing president. In a gesture of friendship, proffered when the Home was recently ravaged by fire, Mrs. Ingram offered two fashion outfits from Hoffman's as a money-raising suggestion. Mrs. Alter welcomed the idea and as a result the \$951.00 was realized.

## Israeli Emigrants: Deserters Or Realists?

(Continued from last week)

### The Main Reasons

Israelis cite four main reasons for the wave of emigration. First, the repeated wars — particularly the last one, which was particularly murderous — and the psychological tension they induce, as well as the length of the annual spell of active duty demanded of reservists. A young lawyer who settled in Los Angeles says frankly: "I don't want to undergo the traumas of Yom Kippur again." Another young emigrant says: "Better a living coward than a dead hero" (Haaretz, July 25, 1975). Parents say they want to emigrate because they're afraid for their children. Yet a former navy man settled in Canada says that "If there's a war, I'll go back to Israel — but not to live!" (Al Hamichmar, December 21, 1975).

A second reason (a consequence of the first) is the economic situation: inflation, low salaries, high taxes, a housing shortage. Young Israeli couples who don't get help from their parents are obliged to go into debt for years. Abroad, emigrants say, you can live more comfortably than in Israel.

The third reason many emigrants cite has to do with the quality of Israeli life, which leaves a lot to be desired at the human as well as the material level. Many express their disappointment with the way society is set up, with the bureaucracy (former immigrants complain about "social alienation") and even with discrimination. The exclusive hold of rabbinical circles on everything concerning personal status is also sometimes a cause for emigration (among mixed couples, for instance).

Some immigrants, particularly the young who come from Latin America hoping to find an egalitarian society more just than the one they left behind, go away again once they come up against what they call right-wing religious hysteria, or nationalist provincialism. Others are shocked by the fact that the rights of another people — the Palestinians — go unrecognised.

Finally, emigrants also, naturally enough, hope for professional advancement. Small and poor, Israel can't provide a young research worker, for instance, with the job possibilities open to him in the US. Moreover, students tend to remain abroad once they get their diplomas. In the US and Canada there are 30,000 Israeli engineers compared with only 18,000 in Israel. An engineer's salary in Israel is generally two-thirds less than

what his colleagues abroad earn (Haaretz, June 24, 1976). Israeli emigrants to the US stand out for their high educational level. More than half of them have finished secondary school, and the number of university graduates is estimated at 20 per cent.

Yaakobi thanks that "Emigration is caused by the shocks Israeli social values have undergone" (Maariv, March 3, 1976). Yigal Allon notes that "the attraction exerted by Israel's society has declined, and of all the troubles assailing us, emigration is the worst" (Haaretz, May 13, 1976).

### Lively Debate

The Israelis are engaged in a lively debate over the origins of the emigrant drain. Nobody denies the reasons cited above, but some people look for historical or ideological causes. Curiously, foreign affairs ministry official Chlomo Avineri likes to think of emigration as a tendency linked to the traditional nomadic life of the Jews of the Diaspora: "It's a classic Jewish phenomenon," he says (Maariv, January 30, 1976). On the other hand, the head of the scientific department in the education ministry has issued a report on emigration in which he cites the absence of any identification with the Zionist cause as the main reason: "Today's young are less likely to define themselves as Zionist." He concludes that Zionist teaching should be stepped up in the schools.

"We haven't shown our young that the Diaspora can't offer a Jew a homeland, equality or fraternity, or a settled life full of hope," deplores an editorialist in Maariv. Other observers propose other arguments. Labour deputy I. Ben Aharon, former general secretary of the Histadrut, the General Federation of Labour, declares that "The fact that only three million Jews live in Israel, that we can't attract immigrants, and that emigration almost equals immigration, shows that we've shot wide of the mark a thousand times over" (Maariv, December 28, 1975).

Once the Israeli man in the street realised the extent of the emigration phenomenon, a backlash swept the press, which has begun to devote a good deal of space to the problem in articles which often seek to dissuade anybody thinking of leaving by stressing the problems of living abroad. In a single year, Israeli television has scheduled two programmes on emigration. Conferences have been organised, and the Knesset has debated the question.

### Deserters?

In a solemn speech delivered last year on the anniversary of independence, Prime Minister Yitzhak Rabin called emigrants "deserters." Emigrants have been tried and found guilty of "immoral acts" and "national desertion," even though in some cases their emigration was explained by the hardships of life in Israel.

Emigration was already a fact of Israeli life in the 1950s and '60s, but it differed from today's drain in three ways: there were fewer emigrants, they were ashamed of their decision to leave and tried to justify it, and they were ignored by both the authorities and public opinion. As immigration dropped and emigration increased, many emigrants stopped trying to justify themselves, and much of the hostility directed at them abated.

A change in the government's attitude occurred when it was noted that in the final analysis the emigrants constitute a reserve of new immigrants, however tiny, and

(Continued on page 17)

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### Fashion Finds



I confess that my reaction to the caftan has always been that it is a marvelous cover-up for large ladies. (Visions of Ethel Merman and Ella Fitzgerald on the stage at Pops come to mind!)

But recently we received some sample caftans from Thailand in hand-screened prints. In softest cotton, there was a dazzling one in turquoise that I could not resist. It became my favorite thing to slip into during the evening and nothing I ever owned was as comfortable.

But the surprise was that it was so flattering! A size 8, I expected to be lost in the voluminous folds of the one-size caftan. But it draped beautifully to the body, covering but revealing at the same time. It was elegant enough for hosting when unexpected guests arrived.

It isn't often that one style combines elegance, comfort, and flattery but the caftan fits that description. Try one on and see if you don't agree.

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## Season Opener At Lederer Is Musical Comedy 'I Do, I Do'

*I Do, I Do*, a musical comedy by Tom Jones and Harvey Schmidt (who also wrote *The Fantasticks*), is the Lederer Summer Theatre's happy choice for season opener. Based on Jan DeHartog's *The Fourposter*, it takes a couple from their wedding night to old age, hitting the highlights of conventional marriage. The music is pleasant and not overpowering, and there are several tunes one can go out whistling. The couple are played ably and with great charm by Leta Anderson and William Tost; both were at ease in their songs and even managed a bit of impromptu costume fixing during one number.

Costumes were good, and the many quick changes were nicely handled. Setting and lights were straightforward and worked well. Stage business was very good, whether it involved byplay with ostrich plumes or a decent climb into yet another pair of trousers. Where variety was possible, Bill Cain, the director found it. Bob Elam did a good job as musical director and also played the piano; other musicians were David Mancini on bass and Henry Domnarski on drums.

A two-person play by its very nature lacks the variety of a more peopled stage, even though an audience may come to feel greater intimacy with a couple than with a larger cast. *I Do, I Do*, proceeds on a chronological line, and also is likely to prevent variety. For all its excellent scenes and good songs, there is a sameness of mood and music toward the middle and end of Act II that were written in. Perhaps in translating from play to musical too much exposition was lost. The book rather than the production is at fault here, though it's a minor flaw.

The husband and wife are so lovable, and sing so well, and come across so delightfully, that this old-fashioned kind of entertainment is worth a trip downtown on a summer evening. Miss Anderson is a winsome wife, with a little of Mary Martin's fey quality; Tost occasionally will give us something of what Robert Preston must have done in that role. Two of their livelier numbers are among the

musical's highlights — Tost's "It's a Well Known Fact that a Man Grows More Attractive" and Anderson's "Flaming Agnes."

*I Do, I Do*, will play through July 3.

LOIS ATWOOD

## Your Money's Worth

By Sylvia Porter.

### Bankrupt Companies Plight of Consumers

Spectacular bankruptcies have blackened the U.S. business scene in recent years — among them, the W. T. Grant collapse and the U.S.N. money order fiasco. But while these giant downfalls have grabbed the headlines, other thousands of small businesses in our nation go bust all but unnoticed every month. You don't hear or read about these 'little' business tragedies but the brutal fact is that in addition to the plight of those directly involved in the failures is the financial mess in which these closings leave consumers who have put down deposits on merchandise.

Say, for instance, that you deposit several hundred dollars with a local retail store to buy a household of furniture. You have no way of knowing that the furniture company is on the verge of going under. But when it does, a big chunk of your savings goes down the drain too.

Consumers have for years complained bitterly about bankruptcies in this highly vulnerable field, about health spas that take money and often never open, builders who accept deposits and then never complete the construction, etc.

What can be done? Under an amendment to the federal bankruptcy code proposed by Rep. Millicent Fenwick (R.-N.J.), you (the consumer) would be given preference in the event of insolvency — similar to that which already exists for wages. This proposal has

In about two months the Home for the Aged will conduct the dedication of the new structure. It will be a dedication and a confirmation of the truth that nothing is impossible when the community wills it.

The Moshav Zekeinim concept that the care for the elderly is everybody's business has come a long way.

That old frame house on Orms Street where the Moshav Zekeinim began its existence in 1912 ought to be enlarged from the existing photographs and prominently displayed in the corridors and in the lobbies of the new home. Let the people see what a long way we have come in facilities and in philosophies of caring for the elderly.

Then, as now, the most important principle has been, and it is definitely now, that we must provide a home for all those who cannot carry the burden of caring for a home of their own. How to do it? What to do with the people once they are in the home? In that respect

## FROM FRIDAY TO FRIDAY

### The Beautiful New Home

By BERYL SEGAL



time and the accumulating understanding of the elderly differs from decade to decade.

In 1912 it was enough that these elderly had a roof over their heads and a bed for themselves and food prepared for them.

These are the things that are as necessary today as they were at the time of the founding of the Home, but also a recognition that the elderly are people, real people, with all the feelings and urges and creative abilities and individualities just as when they were young. This fundamental fact is evident wherever one goes in the new Home.

A man was building bird houses. He had a plan before him and was consulting the plan before putting each block in its place. Why bird houses? The question was ridiculous. You might as well ask: Why a new Home? The veranda is spacious and comfortable. The people of the Home are using it whenever they can. The bird houses in the trees will add a touch of home.

Several women were gathered around a table talking and working under supervision of a staff member. The table was full of materials with which they worked. They will be as proud of their finished product as any craftsman is of his wares. But there is a difference. The women in the Home do not have to come at an appointed hour, and do not have to finish their work. They work at their own pace and by their own choice and at their own free will.

Doing things of your own choice and at your own pace is the key to Home living. Let their work be creative, expressing their ability and their state of mind. When an elderly person loses the desire to create something the battle against old age is lost. It is the objective of a well managed Home to provide incentive for work, be it manual or mental, individually or in groups.

Much of the first floor is roped off, probably for the Big Day of Dedication. But two things were

evident. Light and service. The two work rooms were filled with sunlight, an important element for elderly people. And the rooms dedicated to medical help, nursing accommodations, and housekeeping are generously equipped.

It is a credit to the building committee and the management of the new Home and the generosity of a few men in the community that they spared nothing to increase the comfortable living of the residents.

In a prominent place on the first floor is the synagogue of the Home. As soon as the doors are opened the eyes are blinded by a massive red flame on the wall opposite. The first impression is so great that one cannot restrain himself from exclaiming: What is this?

Only when the eye is accustomed to the flame does one distinguish figures and faces and objects in the windows. The entire wall facing the doors has representations of the Twelve Tribes of Israel and the four mothers of Israel: Sarah, Rebecca, Rachel and Leah. A switch of a light shows up the old windows on the opposite wall. These were shortened and framed very tastefully and represent Jewish symbols and traditional objects that were one the windows of the old Home.

The overall impression of the synagogue is of light and simplicity.

This is only a preview of the new Home with the old traditions of a Moshav Zekeinim, a Residence for the Elderly, without the stigma attached to such homes in the old days.

One leaves the Home with a wish for peace. Peace in the world. Peace in the land. Peace in the community. And above all peace at the Home. Without it the dedication will be like inviting guests and trating them to sour grapes.

\*\*\*

(Mr. Segal's opinions are his own and not necessarily those of this newspaper.)

## Editor's Mailbox

### Writer Has Reservations As To 'Free' Loan Organization

It has been in my mind for years and I guess the catalyst was the Beryl Segal article of the charitable Jewish foundations in R.I. This basically has nothing at all to do with Mr. Segal or the article but rather with my feelings towards an organization known as the "free loan."

While it is true that loans are given by this organization interest free, and also that the loans have increased in size due to inflation, to me it is not true that they are "free" loans and for the reasons I feel as an individual, I no longer belong or donate to the "free loan."

If money were the only thing that constituted "free" then the premise of the "free" loan is credible, but when a person has to bare his soul and has to find two co-signers to whom they must also lower themselves or plead with or disclose personal matters, then it is not free on the contrary it is quite costly.

True, the person seeking assistance has to appear before a committee but shouldn't that be

sufficient? Why must other outsiders be brought into what is already an embarrassing situation? It is a well-known fact that the co-signer will be held responsible for any defaults and so consequently the money is not being given to the person who needs it and especially not from the heart. The arguments against my logic has been that nobody would pay back without a guarantor. I would hate to think that my fellow Jews or fellow human beings were basically crooked. The only ones who would lose would be the organization which is composed of people who can afford to lose. If a person needs it bad enough and can't afford to pay back, so what? If a person can afford to pay back and is not ethical enough to do so, so what? I would rather they triple or quadruple the dues and restore a modicum of dignity to what is supposed to be a "free" loan.

RUBY PLUSHNER  
Cranston

### Segals Thank Community

Since it is impossible to shake the hands of the assemblage and thank them for the warmth and friendship expressed to us at the Israel Bond Night dedicated to both of us, we take this opportunity to say to the

Beth El family, Thank You and May God Bless You.

May we see the rebuilding of Israel and rejoice in the development of the land.

BERYL and CHAYA SEGAL



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FRIDAY, JUNE 24, 1977

(Continued on page 17)





**CITED BY ISRAEL BONDS:** Pamela M. Macktaz of Woonsocket accepts the United Jerusalem Award from Arthur S. Robbins, general chairman of the Rhode Island State of Israel Bond Committee, at the United Jerusalem Brunch in her honor held at Congregation B'nai Israel of Woonsocket. Looking on, are from left, Emil Cohen, humorist and guest entertainer; Peter Macktaz and on the right, Lester A. Macktaz, chairman of the tribute committee. The affair was held in behalf of Rhode Island's Israel Bond United Jerusalem program.

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## Society

### SECOND CHILD BORN

Mr. and Mrs. Harold Cort announce the birth of their second child, a son, Jonathan Howard, on May 30.

Maternal grandparents are Mr. and Mrs. Joseph Sholovitz and the late Phyllis Sholovitz.

Paternal grandparents are Mr. and Mrs. Leonard Cort. Paternal great-grandparent is Clara Golden.

### A NEW MARRIAGE

Originally married by Judge McSoley on September 18, 1951, Shayna Fine and H. Brayton Richardson, were married again in a religious ceremony by Rabbi William S. Braude on June 5 of this year in the study at Temple Beth El.

This year Mr. Richardson went through an official conversion at Temple B'nai Israel in Saginaw, Michigan, at which Rabbi Morris Fishman of Chicago, Illinois, and Cantor Martin Glantz officiated.

Witnesses at the original wedding were Mrs. Abraham Mal and the late Mr. Mal. At this more recent ceremony Mr. and Mrs. Banice Bazar and Marvin Greenberg were the witnesses.

Mr. Richardson, originally from Norwood, Massachusetts, was the son of the late Howard B. and Mildred Richardson. Mrs. Richardson is the daughter of the late Woolfe and Lena Fine.

Mr. and Mrs. Fine were both well known in Providence and for many years Mrs. Fine worked at the Jewish Orphanage, Providence Hebrew Day School and Camp Jori.

Mr. Richardson's name after his conversion is David Bradford Richardson.

Following the ceremony a small dinner party for the family and friends was held at the East Side Restaurant. In addition to the witnesses, those attending included Mrs. Marvin Greenberg, Bea Mal, Mr. and Mrs. Robert Hodosh, Mr. and Mrs. Max Gordon, Mr. and Mrs. Bruce Edgerton, Henrietta Wisniewsky, Mr. and Mrs. John Kostelny, Shirley Kostelny and others.

Mr. and Mrs. Richardson have lived for the past ten years in Hampton, Virginia, Pittsburg, California, and were transferred to Midland, Michigan in October of 1976. They have two daughters, Linn Richardson, who lives and works in Yosemite National Park, California, and Joan Richardson, who lives in Orlando, Florida.

### GRADUATES

Joyce P. Weiner, daughter of Mr. and Mrs. Edward Weiner of Cranston, graduated with high honors recently from Rutgers University with a bachelor of science degree in biochemistry.

Miss Weiner is a recipient of a scholarship in the doctorate program at Columbia University in New York.

Miss Weiner is the granddaughter of Betty Mandell of Johnston and Gussie Weiner of Miami.

### ENGAGED

Mr. and Mrs. Norman Kristal of Highland Avenue, Randolph, Massachusetts, announce the engagement of their daughter, Miss Sheryl A. Kristal, to Alan B. Gladstone of Stoughton, Massachusetts, son of Mr. and Mrs. Louis Gladstone of Beachmont Avenue, Cranston.

Miss Kristal was graduated from Simmons College and Adelphi University Paralegal Institute.

Mr. Gladstone is a graduate of Northeastern University.

A fall 1978 wedding is planned.

### BAR MITZVAH

Cheryl Rodman, daughter of Mr. and Mrs. Sheldon Rodman, will become Bat Mitzvah on Saturday, June 25, at 11:15 a.m. services at Temple Sinai.

Happy 4th Birthday  
Nanette Rochelle  
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Daddy

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## CEMETERY NEGLECT

**BUDAPEST (JTA):** Czechoslovakian Chief Rabbi Dr. Izidor Katz, addressing annual communal meetings in Prague and Bratislava, reported the neglect of Jewish cemeteries throughout the

country. "Almost nobody pays any attention to our graves," he said. Katz asked the communities to take an active part in preserving the cemeteries, some of which are among Europe's oldest.

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**Mrs. Robert S. Goldman**

On Sunday evening June 19, Temple Beth Torah was the setting for the candlelight wedding ceremony of Miss Randie Jane White and Robert Steven Goldman. Rabbi Gerald Zeleny and Cantor Jacob Smith officiated at the ceremony which was followed by a reception at the temple.

The bride is the daughter of Mr. and Mrs. Herbert White of 111 Sweetbriar Drive, Cranston. Mr. Goldman is the son of Mr. and Mrs. Seymour M. Goldman of 114 Summit Drive, Cranston.

Mrs. Richard D. Boriskin, sister of the bridegroom, was matron of honor. The bride's attendants were Miss Hope J. Bergel, Miss Iris Sugarman and Mrs. Chris Villani.

James I. Goldman was best man for his brother. The ushers were Bruce R. White, brother of the bride; Richard D. Boriskin, Stuart E. Chernack, Dr. Alan M. Levine, Barry W. Rose and Michael S. Silberman.

Given in marriage by her father, the bride wore a gown of silkened chiffon and imported English net. The sleeves were appliqued with Venise lace, covered by a bell shaped sleeve of chiffon. The full layered chiffon skirt ended in a lettuce edged court train. The bride's attendants wore pale peach gowns.

The bride earned a bachelor of science degree in early childhood and elementary education from Boston University in May 1977.

Mr. Goldman, member of the Rhode Island and Massachusetts Bars, is a former special assistant Attorney General, State of Rhode Island and is a practicing attorney in Providence.

Following a wedding trip to Switzerland and northern Italy, the couple will reside in Cranston.

## 1000's In New York Rally For Sharansky

**NEW YORK (JTA):** Guerrilla theater, freedom songs, Yiddish poems, art sketches and speeches were part of the 'Free Anatoly Sharansky' demonstration in front of Aeroflot, Soviet airline office and outside the New York Public Library on Fifth Ave. Painters, musicians, writers, poets, filmmakers and photographers—members of the Martin Steinberg Jewish Arts Center of the American Jewish Congress—joined the rally to protest charges of treason leveled by the Soviet regime against Sharansky, a Jewish activist in Moscow who has been accused of spying for the CIA. The charge carries a possible death penalty.

The demonstration featured street performers acting out a mock trial of Sharansky. Speaking at the rally, Bronx Borough President Robert Abrams warned that the charge against Sharansky 'signals a new era of Soviet repression reminiscent of the darkest days of the brutal age of Stalin.'

### Demand Charges Dropped

Abrams, who is chairman of the Greater New York Conference on Soviet Jewry, told the rally: 'Unless the Soviet Union immediately drops the trumped-up charge of treason against Sharansky, the pledges it signed at the Helsinki conference two years ago will not be worth the paper they are written on, and will represent a brutal rebuff to all those nations in the world that are concerned with human dignity.' Organizers of the demonstration—the Martin Steinberg Center of the AJCongress, the Greater New York Conference on Soviet Jewry and Student Struggle for Soviet Jewry—called the campaign against

Sharansky an attempt to 'break the back of the Soviet emigration movement.'

Aryeh Neier, executive director of the American Civil Liberties Union, told the demonstrators that 'Americans should be concerned with violations of human rights all over the world, not just in our country. Governments should raise their voices whenever violations, such as we are witnessing against Sharansky, occur. Because only in silence can the violators get away with their actions.' Jack Greenberg, director and counsel of the NAACP legal defense and educational fund, told the demonstrators he had met with Sharansky while on a visit to the USSR to intervene in the case of Jewish activists. 'Now the Soviets have incarcerated Sharansky and he faces a death penalty,' Greenberg said. 'It took great courage on the part of Sharansky to volunteer as a monitor of Soviet compliance with the Helsinki agreement. The least we can do here is speak out publicly on his behalf.'

### DELETING 'JEW'

**AMSTERDAM (JTA):** The Minister of Interior will delete the term 'Jew' from investigation forms currently in use by the national police, it was announced here. He acted in response to protests from various groups, including The Netherlands Zionist Organization. Other controversial descriptions of personal appearance of subjects of police investigation will also be removed.

Looking for an apartment, something used, a service? Find it in the Herald Classified section.

## Mideast Stalemate Could Mean War

**NEW YORK (JTA):** Ambassador William Barton of Canada, this month's President of the United Nations Security Council, warned today that "the inevitable consequences of a stalemate" in the Middle East "will be another war." Barton made that statement in an interview with columnist Victor Riesel, broadcast on WEVD radio. "Unless we make progress then, inevitably at some point there will be a new war," the Ambassador said.

He indicated that he was disturbed by the outcome of the Israeli elections and particularly remarks by Likud leader Menachem Begin, Israel's Premier-designate. "When you run into insistence of most members of the UN that it is illegitimate and wrong to hold on to territories and then face that with the realities of the situation from the Israeli point of view, you've got a devil's brew that's going to be very difficult to solve. . . . If you take Mr. Begin's statement that as far as he is concerned these territories are just part of Israel then honestly there's going to be trouble," Barton said.

He praised President Carter's efforts to reconvene the Geneva conference "this year." He said the success of the conference would depend on resolving the issue of PLO participation and the form and direction of the new Israeli government.

## Israel Is Closely Watching Syrian, Egyptian Activity

By Yitzhak Shargil

**TEL AVIV (JTA):** The Israeli army is keeping a close watch on intensified military activity in Egypt and Syria while Israel has lodged its third protest in recent weeks over alleged Egyptian violations of the 1975 Sinai disengagement agreements.

The Egyptian and Syrian armies have held extensive military exercises. Civil air defense exercises have been conducted in Cairo and other Egyptian cities and Egyptian forces have been deployed in some strength in regions close to the Gulf of Suez. Western diplomats here believe the Egyptians are deliberately trying to create tension in the region. Some Israeli sources were quick to blame President Carter's recent remarks on the Middle East for encouraging extremists in the Arab camp leading to muscle-flexing by the Egyptians and Syrians.

Israeli military circles do not regard Egyptian violations of the Sinai pact as a military threat but they are not certain whether the violations are inadvertent or are a means of testing Israel's reaction. The protest lodged with the United Nations Emergency Force (UNEF) in Sinai claimed that Egypt was deploying more soldiers in its Sinai zone than permitted by the disengagement pact and that it had introduced SAM-7 (Strela) ground-to-air missiles, also a violation.

## High Hopes For Rumanian Jewry

**TEL AVIV (JTA):** Yosef Almogi, chairman of the Jewish Agency and World Zionist Organization Executives, returned from a visit to Rumania and said he had high hopes that some 50,000 Rumanian Jews would be allowed to be reunited with their families in Israel. Almogi said that Jews were treated well in Rumania, but almost every Jew had a relative in Israel and the majority of Rumanian Jews wanted to make aliyah. However, he noted that the number of exit permits is not as high as Jews would like.

### ELECTRICITY LOAN

**WASHINGTON (JTA):** The World Bank announced a loan of \$8 million to the Egyptian Electricity Authority to help finance the expansion of electric power distribution in 13 urban and 19 rural zones in Egypt.

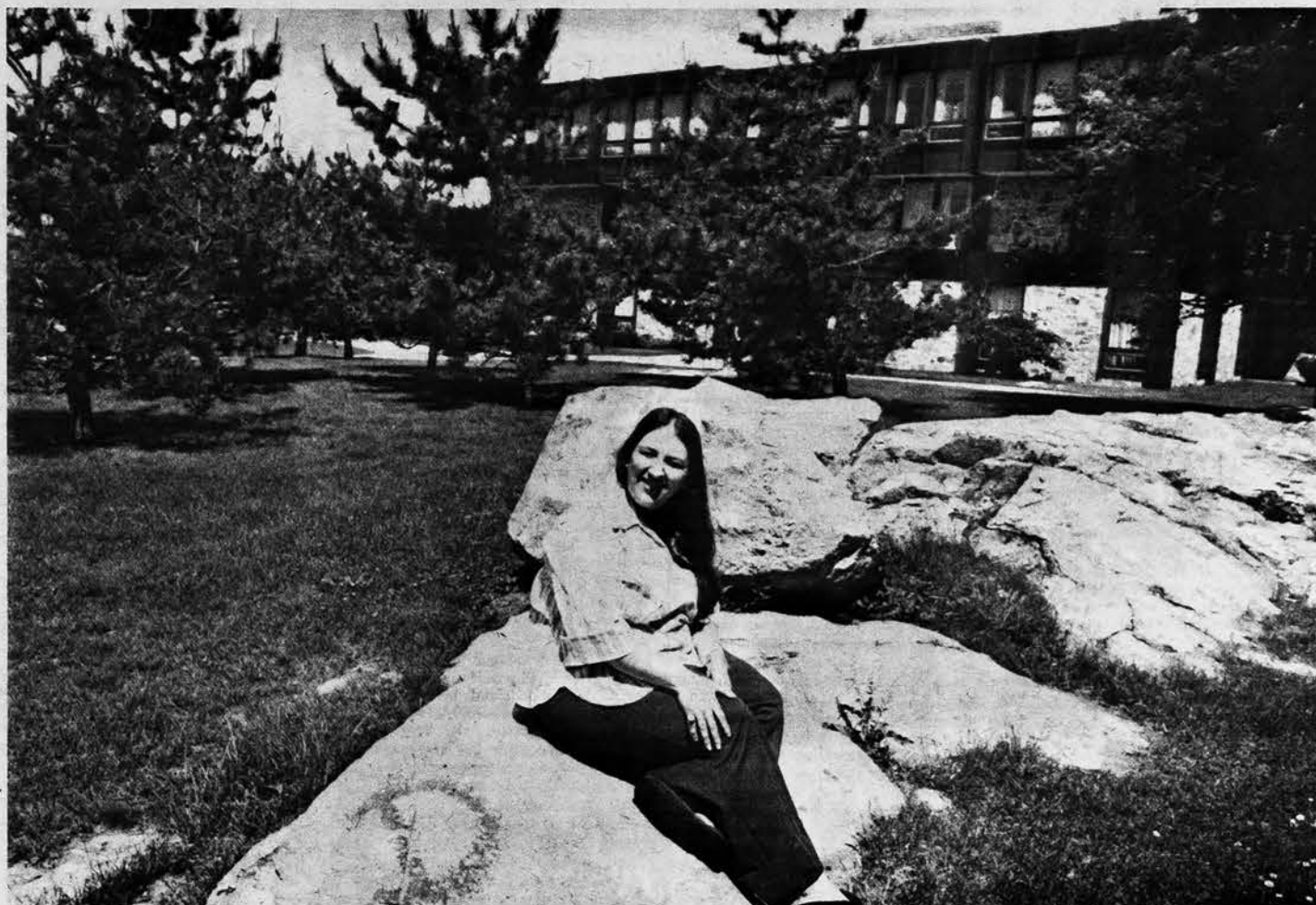


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## Magazine Section



SHERIE SEFF

## Just one member of the Company

Sherie Seff, recent graduate of the Theatre Arts Department at Roger Williams College, Bristol, will tell you that she is just one member of the company which will be performing at the Stone Bridge Inn in Tiverton this summer. Underlying her modesty, however, is a sincere will and forceful drive to achieve. She believes that there are many people in the world who go through life dreaming about becoming stars, becoming actresses. The difference between them and Sherie is that she knows definitely what she wants to do "and I am going to achieve it. I won't settle for anything other than the professional theatre. If I am going to let myself think that I will settle for community theatre for the rest of my life, I might as well go out and get myself a decent job in the business world, which is what I don't want to do," she added.

Sherie, a talented vocalist who holds a particular fondness for musical comedy, has begun performing at the Stone Bridge Inn dinner-theatre this week with five other students from the Roger Williams campus, two from Rhode Island College and several other stringers. The group will be performing nightly, Tuesday through Sunday (the theatre is closed on Mondays), with Wednesday champagne matinees. They will put on a total of six productions, each run-

ning for two weeks, so each will be performed 14 times.

### Developing the Theatre Bug

Sherie, a native of Baltimore, Maryland, developed the theatre bug when she was a youngster attending Camp Louise (brother camp, Camp Barry) in the mountains of Maryland. As she tells it, "I went to audition for a show one day. I really didn't have any interest in acting, but I was cast in South Pacific. I was just a little kid at the time, and I really enjoyed it — I had a great time. Eventually, I fell in love with theatre. I went to camp every summer and was performing all the time. As my interest grew, I became involved with theatre workshops in and around Baltimore."

Her interest was sparked into a drive to achieve when she got older and wanted to return to the camp. "I went back in the capacity of the people I had looked up to when I was a child," Sherie stressed. For the past three summers, Sherie has worked at Camp Louise directing all their main season productions. "Last summer," she highlighted, "I directed 'Pajama Game,' 'Spoon River Anthology,' 'Finnean's Rainbow' and two musical revues." Saddened by the fact that she will not be able to return there this summer because of the production schedule at Stone Bridge Inn, Sherie noted that "the camp has been very impor-

tant to me. It was there that I received most of my training in directing." Although she indicated that she enjoys directing, this is not where her heart really lies. Her true interest is in the acting and the singing.

She graduated from high school in Baltimore, and then opted to attend the American Musical and Dramatic Academy in New York City ("not to be confused with the American Academy of Dramatic Arts, please!"). When she received her certificate of completion from there, a special program had been set up in cooperation with Roger Williams College whereby students completing the Academy could transfer to Roger Williams with "junior" status and complete credits toward a BA degree.

Sherie feels that she has received nothing but encouragement from her family regarding her interest in professional theatre. "When I first wanted to go to New York, my parents didn't try to stop me — even though they were a little leery at first. I was only 17 and being sent off to 'the big city.' The area where I grew up kept me pretty sheltered; in fact the high school I attended was about 98% Jewish. I have a brother, too, who is not interested in the theatre, himself, but is interested in my interest in the theatre. My father is a ham at heart and has always enjoyed acting on a very

amateur level; I think he sees some of himself in me. No one in the family has ever tried to stifle me."

She went to New York with another person she had met in summer stock the summer before, so it made the transition somewhat easier for her. "Which gave me somebody to touch base with once in a while," she explained, continuing "and the people at the Academy were a very closely knit group, more like a family. I felt very much at home. People have this big hangup about New York City being such a dangerous place, particularly the Village. To me, the Village was one of the safest places in the city — it was filled with kids! You get to know after a while where you can and can't go."

Sherie, who is 21 by the way, will be attending New York University in the fall, entering in the area of educational theatre but anticipating a shift to straight acting and musical theatre concentration. Getting there will be part of the fun, as she explained: "We are closing our Stone Bridge Inn season with an all-night night club, which we call the 'marathon,' that is going to be a crazy culmination of all the six shows we did during the season. This will be on September 11. I have to leave on the 12th; pack my car and drive to Baltimore. When I

(Continued on page 8)

### SEE STORIES INSIDE ON:

- VISIT TO RED CHINA
- JEWISH DIVORCE
- SAUL BELLOW REVIEW
- WOMAN & THE FAMILY
- THE HOLOCAUST ANALYZED



# Just one member of the Company

(Continued from page 7)

get there, I have to put everything away and get everything new that I will need and head to school. It's five days between show closing and the beginning of classes!"

Sherie's choice of graduate school in New York is, firstly, that she will be able to audition around for shows. She also left a lot of contacts in the city and is eager to get back into the swing of things. Hopefully something will she says, because she wants it badly enough

## Praise for Roger Williams

"I learned it here at Roger Williams. This is really a very good preparation for what it's like outside in the big world. The staff are all professionals all the way and they try to instill that quality in the students — and they do a great job of it! We do a coffee house production every Friday night, so theatre students always have a chance to perform in a show. Freshmen here have a chance to direct if they want to; that's what the coffee house is for."

She explained that the school has two main seasons a semester which tries to encompass a large amount of people. The theatre department at the school has somewhere in the range of 60 students, with about 35 who she considers "active." She also voiced high praise for the freshman class of this past year, commenting "they are all special in their own way. We have our dancers and our singers and our actors. They try in the department to make you as versatile as possible; there is always ample chance to do what you want to do."

"My main thing is that I am a singer," she continued, "I have always loved musical comedy. I guess around here I get typed out as the Merman type — which is fine with me because I adore her and I adore doing her songs. I could do it forever; it's great!"

Sherie recognizes that she is still quite young and has a lot to learn. She is in no hurry to thrust herself into the professional world without first getting everything possible out of the academic world. "The only thing wrong with Roger Williams is that it is very small and the faculty is quite limited. Because of union rules and limited budget, they can't possibly offer everything they would like to."

## Advice to Freshmen in Theatre

Asked if she had any advice for incoming freshmen in the theatre department, Sherie told us, "I have plenty of advice. For freshmen in general, they are all facing a new experience quite different from high school. They have to adjust to the living and the requirement courses. You figure that biology was over in the ninth grade, but biology is a requirement for every student here. But my advice to the theatre major is 'don't be afraid to get involved in the department.' I was, and didn't get involved until my first semester was half over."

Finally, William Grandgeorge, the head of the department, came to me and said, 'hey, kid, why are you here?' I told him that I had all these academics to handle and he told me, 'o.k., you have academics, but you are here as a theatre major. You have to get involved.' My advice is to get involved right away, because there is so much to learn through the department. It's the way it is with everything else, but particularly in the theatre business: if you want to get anything out of theatre arts, you have to give of yourself totally, first. The last semester here, I think I was 100% involved with the department."

Noting her one experience directing at Roger Williams College, Sherie said, "I worked as Mr. Grandgeorge's assistant on 'Bus Stop' and he is a fathomless source of information. We would sit in the coffee house late at night hanging lights or something and I would learn more from him in one hour than possibly from an entire course."

## The Summer Season

Returning to the performances at the Stone Bridge Inn, Sherie concluded that "Stone Bridge Inn is a direct representation of the Roger Williams theatre department, and I am proud to be a part of that representation. This is the first time that the Inn has utilized the talents here almost exclusively, and the productions are being presented under our sponsorship."

Beginning this past Tuesday, June 21, the opening program at Stone Bridge is "Sounds of the Sixties" and will run through July 3. Evening performances are at 8 p.m., Tuesdays through Sundays, with buffet dinner at 6 p.m. The special champagne matinees on Wednesdays are at 2 p.m. with the usual luncheon service starting at noon.

After this opening program presents the American musical coming of age — with selections from "Fiddler on the Roof," "Hello Dolly," "Carnival," "Maggie Flynn" and much more — the second show will explore "The Fighting Forties and the Frivolous Fifties," as America wrestles with the rallies from the impact of World War II. This will run from July 5 to July 17.

A modern carnival of music, July 19-31, will examine the direction of today's musicals in "A Salute to the Seventies," to be followed, August 2-14, by a tribute to the contemporary musical genius of Stephen Sondheim as both composer and lyricist.

"Oldies but Goodies" will highlight the program August 16-28, with a final round-up August 30-September 10, in "A Broadway Celebration," in which the Stone Bridge company will review five decades of musical comedy favorites.

Reservations may be made by mail or telephone to the Stone Bridge Inn, 255-2368 in Bristol or 624-6601 in Tiverton. Information is also available on group discount rates.

Sherie Seff, just one member of the company, says "Come to Stone Bridge; you'll enjoy it."



# Divorce, Jewish Style

## Pearlman Stresses Child Protection

By Thomas W. Pearlman, Esq.

The family physician is frequently one of the first outsiders to hear of marital discord in his patient's family. As a friend and professional consultant of the patient with marital troubles, the physician is often asked for advice. Certain guidelines are often helpful to a conscientious physician.

Just as "preventive medicine" is remarkably successful for avoiding most illness, so, too, counseling is often helpful in preventing many marital breakdowns. The havoc and harm created by a broken home is well documented. Its emotional strain and economic damage is often devastating. Its effect not only disturbs the present well-being of the existing family unit, but also disturbs the generations that follow, and their family units. Evidence indicates that a child of a broken home is more likely to (1) become divorced (2) get into trouble or (3) have emotional problems, either singly or in combination.

Other adverse effects of divorce are too numerous to mention, but an important one is the economic hardship caused by inability of the wage earner to support two households. Medical men as well as attorneys and social workers could be mindful of the words of the Rhode Island Supreme Court in the 1964 case of *Pate vs. Pate*:

"... in divorce cases the state is virtually a party and unlike other civil ac-

tions has an interest in the maintenance of the marital relation."

Over the last twenty years as an active trial attorney, an important phase of my work has been that of Domestic Relations. A contested divorce proceeding is analogous to a major illness in several respects; it should be avoided and prevented if at all possible. An ounce of prevention is worth a pound of cure in a family breakdown situation as well as in an illness. The physician, when consulted, can help in many ways in a family breakdown situation.

## Guidelines

The following guidelines may be helpful to the professional who finds himself in the middle of a potentially explosive Domestic Relation situation.

1. Be patient and understanding — parties involved in a family dispute, a divorce, or both are usually upset and nervous, often inarticulate, if not totally confused. Any policeman will tell you how irrational and emotional family disputes can become. Often the parties have been fighting for weeks or months causing great strain and tension; frequently they have been listening to bad advice, and must relate their troubles to someone. Merely listening to their story often helps. Allow them to talk about their problems no matter how busy you are, or give them an appointment when time permits adequate discussion. Confiding his grievances in someone he trusts and respects often helps the patient realize, and

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## The Lawyer's Role In Jewish Divorce

by Merrill I. Hassenfeld, Esq.

Reprinted from the

Massachusetts Lawyers Weekly

A lawyer should be knowledgeable in the critical area of "Jewish Divorce" before advising or representing a Jewish client contemplating divorce.

Recognition of the necessity of a religious divorce and knowledge of its procedure are essential for the practitioner in dealing with a Jewish client. Most such clients are uninformed concerning the nature and importance of the Jewish divorce and must therefore rely on the lawyer for counsel in this area.

According to Jewish law, a religious divorce is necessary, in addition to a civil divorce, in order to terminate a marriage; consequently, Orthodox and Conservative rabbis are prohibited from officiating at the marriage of a couple if either partner has not obtained a proper religious divorce. Even though some Reform Rabbis do not recognize the necessity of a Jewish divorce, a Reform Jew should be advised to obtain a Jewish divorce because of the possible religious considerations of a future spouse.

It is the purpose of this article to provide the attorney with a basic survey and working knowledge of the "No Fault" Jewish divorce.

## To Assure Legal Remarriage

A basic purpose of Jewish divorce law is to insure the legality of the remarriage of the divorced party.

The Rabbinical Court which administers the Jewish divorce merely

(Continued on page 9)



SHERIE SEFF



# Divorce, Jewish Style

## Pearlman Stresses Child Protection

(Continued from page 8)

even admit, that its not all his spouse's fault. You can lend an impartial ear to and help put matters in their proper perspective, and also point out the dangers, pitfalls, devastation, and serious consequences of divorce. Divorce should be a solution of last resort when no alternative exists and all intermediate steps have been exhausted.

2. It is every professional's duty to encourage reconciliation. Many tools are available. There are several intermediate steps before the court action in divorce proceedings:

a) Conferences with both parties by the family physician and psychiatric counseling where deemed advisable.  
b) Conferences with religious leaders of the spouses namely, Priest, Minister, or Rabbi.

c) Marriage counseling by professional counselors. Inexpensive marriage counseling is provided by certain United Way supported agencies, specifically Family Service of Rhode Island, Catholic Family Service, and Jewish Family Service.

d) Trial and temporary separation to encourage cooling off and contemplation. "Spend a few days with your mother and think it over."

3) Conferences with the attorneys for each spouse.

At this point and in every stage I cannot overemphasize the importance of encouraging morality and the basic rules of respect for each other as outlined in the Ten Commandments.

3. About 50 per cent or more of the parties who see a lawyer about divorce are eventually reconciled. My experience is that certain lawyers have a better batting average on reconciliations than others. It is usually because they try more and are more patient in their approach. The physician, too, can help improve this batting average:

a) Despite what they say about starting legal proceedings "right away," or "I've made up my mind," the typical divorce-minded spouse desires advice and guidance.

b) Try to prevent ill-will against the other spouse in anything you say or do.  
c) Do not encourage legal action too quickly as tempers may cool and adjustments be made. Asking for detailed specifications of complaints often brings out self-understanding of the situation. Often the parties can arrive at mutual and harmonious arrangements.  
d) Often the seeker of advice who says, "I'm going to see my lawyer" or "I'm going to file a divorce" is using this as a tool or club in attempting to win an argument with the spouse.

e) Just as a physician is proud to cure a patient of a physical or mental illness, he should be even prouder to help save a marriage since thereby he helps a whole

family, including the children.

4. In your advice, don't disparage another professional advisor — whether he be a lawyer or a physician — whom the parties may have seen previously.

5. If saving the marriage is hopeless, divorce may become a necessity after all other efforts have been exhausted. Then settlement by qualified and skilled negotiators, without bitter and protracted court proceedings, is usually in the best interest of all concerned.

6. Often the parties and lawyers, if understanding and reasonable, can work out more satisfactory agreements on support, property rights, and visitations than the court. The judge has limited time on crowded motion days. It is not unusual to have as many as 300 cases on the motion calendar in the Providence Family Court on any Friday. Naturally, the Family Court Judges and staff will meet with the parties and their lawyers to consult and assist reconciliation and settlement of disputes.

7. The welfare of the children comes first — with or without a court order. It is a duty to see that in all events they are adequately provided for — which means before, during, and after any petition for separation or divorce. The children are usually the innocent victims of the parent's difficulties.

8. It is important that you encourage the father to pay his fair share for support for the children. It is a civil law as well as a moral and religious duty.

a) Encourage the husband to pay any support arrearages promptly. Like non-payment of rent, delay in paying reasonable family support can be a bad habit, which is especially unfair to the children.

b) Don't encourage the parties to use welfare as a crutch — it is not fair to you or other taxpayers. Family breakdowns are one of the biggest factors in our spiraling increase in cost of the welfare rolls, as well as a common cause of poverty.

### Conclusions

Advising a patient in a domestic relations matter requires more wisdom than oratory, more sympathy and empathy than paper work, and more patience and understanding than book knowledge. It requires a set of values — a moral code of right and wrong. The aim must be to protect the family unit and the child. The common law written statutes and Supreme Court legal decisions, as well as the moral codes of all the major religions, stress the preservation of the family unit and protection of children as major goals of our society. To save the marriage and protect the children is usually the best advice you can give your patient.

THOMAS W. PEARLMAN, practicing Providence attorney, is a graduate of Classical High School, Amherst College, and Harvard Law School.

## The Lawyer's Role In Jewish Divorce

(Continued from page 8)

provides a forum for the voluntary actions of the parties and does not conduct adversary proceedings, nor does it grant or issue decrees by its own authority or volition. The Jewish divorce is a product of mutual consent, avoiding considerations of fixing blame or responsibility.

### Foundation in Bible

In the Bible, in order to accomplish a state of divorce a man must "write a Bill of Divorcement ('Get') and give it unto her (the wife's) hand ..." (Deut. 24:1) This Biblical text and subsequent rabbinical interpretations are still closely followed today. The Bill of Divorce or "Get" plays the major role in the procedure of a Jewish divorce. The text of the "Get" basically provides that the husband divorces the wife and declares her free to marry any man.

During the psychological rigors of a civil divorce, any suggestion or thought of additional legal hearings or hassles can discourage a client from obtaining a Jewish divorce. It is therefore imperative that the attorney emphasize the fact that this religious procedure does not involve confrontation, forced counseling, lectures or a great deal of effort or time.

The mechanical steps are few and simple and only vary slightly according to whether an Orthodox or Conservative Rabbinical Court is utilized.

### Use Orthodox Rabbinical Court

This author recommends the utilization of an Orthodox Rabbinical Court for the sole reason that a divorce granted by an Orthodox Tribunal is recognized by both Orthodox and Conservative Rabbis and the State of Israel, while Orthodox Rabbis and the State of Israel might question the legality of one administered by a Conservative Tribunal.

After being contacted, the Rabbi administering the Rabbinical Court will first verify that it is the voluntary act of both husband and wife.

He will also attempt to obtain all information necessary to exactly identify the parties by English and Hebrew names. Printed applications are sometimes provided for this purpose and the examination of the Jewish Marriage Contract is helpful but not essential. (Jewish law necessitates a Jewish divorce even if the marriage was performed solely by civil authorities or even in cases of common law marriage.)

The Rabbi then contacts the parties or their attorneys upon request, and

its validity might not be questioned at a future time. (The wife is not permitted to remarry for 91 days after the Jewish divorce, but the husband is allowed to remarry at once.)

### How Long Does It Take?

The length of time needed for this procedure is based solely on the convenience and availability of the parties, the tribunal and the scribe.

The Rabbinical Court requires the filing of a civil divorce complaint before it will institute its procedure. However, the religious tribunal will follow all of the steps outlined above and will only delay the finalization of a Jewish divorce until a civil final judgment has been issued. The utilization of agents appointed before Rabbinical Courts in different cities or states allows this procedure to function when the parties are not living in the same area.

If the wife is unavailable, there are special situations when a husband alone might obtain a Jewish divorce without her appearance.

### Husband Must Initiate Proceedings

In order to avoid procedural problems inherent in the traditional Jewish law that limits initiation of the Jewish divorce by the husband alone, only Conservative Judaism has allowed an innovative change in the Jewish marriage contract which also permits the wife to initiate a religious divorce by agreement.

### Discuss Jewish Divorce Early

During the negotiation or trial stage of a civil divorce action, the parties are usually accustomed to thoughts of separation and concession, and agreements at that time are regarded as necessary. It is therefore important to raise the issue of a Jewish divorce at that time.

However, after a divorce decree is granted and the parties are separated by space and time, a former litigant might refuse to co-operate in obtaining a Jewish divorce on the grounds of inconvenience, bitterness, religious considerations, or might even use the occasion of such a request to exert leverage in the area of support.

### Refusal to Cooperate

If a party refuses to cooperate in obtaining a Jewish divorce while a civil divorce is pending, there are two possible methods available to the attorney for resolving this issue.

After the judge has been apprised of the possible future problems of remarriage and support of the client, the attorney might ask the judge to order the husband to cooperate in obtaining a Jewish divorce within a certain length of time as part of his decree.

The second method would entail the insistence on the inclusion of a clause in the written agreement between the parties providing for cooperation in obtaining a Jewish divorce within a reasonable length of time. (See suggested clause in box accompanying article.) The contempt powers of the Probate Court and the contract remedies for breach of contract could insure compliance if either method is utilized.

### Whom to Contact

In Rhode Island, the Orthodox Rabbinical Court is headed by Rabbi Emanuel Lazar of the Mishkon Tfiloh Congregation. For a Conservative Jewish client, you might wish to contact Rabbi Joel Zaiman of the Temple Emanuel (331-1616).

In conclusion, therefore, a lawyer can avoid future domestic complications for his Jewish clients by advising them that failure to timely obtain a Jewish divorce could bar remarriage. A future mate may be reluctant to enter a marriage when the legitimacy of such a union and the fruits thereof could be challenged on religious grounds.

Merrill I. Hassenfeld is a partner in the Boston firm of Gollub and Hassenfeld.

# Divorce, Jewish Style

arranges for a meeting attended by the parties, a tribunal of three Rabbis, a scribe and two witnesses. An attorney's presence is unnecessary but not discouraged.

### Appearances of Parties

The husband has the sole option of appointing an agent to appear in his stead in the presence of the court and witnesses. The role of the three Rabbis is limited to insuring the legality of the procedure. Both parties must appear before them but need not appear together.

At this meeting, the husband then appoints two court-approved witnesses and instructs the scribe to draft by hand the "Get," which is then signed by these two witnesses. The husband or his agent then delivers the "Get" to the wife and makes a statement declaring his wife's freedom.

### Wife Must Accept "Get"

In order to validate this procedure, the wife must then voluntarily accept the "Get" and return it to the tribunal. The court then gives her a document attesting to the fact of the divorce.

The "Get" is partially destroyed before filing by the Court in order that





# Quietly Building A New World

(Continued from page 1)

## Stepping Back

To create a utopia, it is necessary to shape man's desires and limit his freedoms; place a ceiling on his yearnings and sight his ideals for him. So did Mao succeed to do in the People's Republic of China. What good is freedom, he said, if there is an empty stomach?

Prior to the People's Revolution of 1949, the people were always in debt and starving. In Shanghai alone, which at that time had a population of approximately 4.5 million, as many as 20,000 corpses would be picked up off the streets annually. Here, in the third largest country in the world (preceded only by Russia and Canada in size), one fourth of the world's population was dying of starvation. The revolution dramatically changed that picture.

Today, everyone is clothed and fed, and everyone works. The country has literally eliminated prostitution and drug abuse. "Just by cold turkey," Dr. Silver commented, "By taking these people by the hand, sitting them down and giving them a new political consciousness. The kids are all immunized against the diseases you and I are immunized against, too." The country is now utilizing birth control methods and, in certain areas, has achieved zero population growth. The Silvers learned, among other things, that the people of Red China marry late in life.

## Self-Reliance

Another of Mao's principles was that the people must be self-reliant. They produce everything which they need and are fortunate to be rich in natural resources. Recalling the great earthquake of last year, Mrs. Silver pointed out that it has only been in recent weeks that the Chinese have finally acknowledged that this was the most disastrous earthquake of their history and are considering accepting some outside assistance.

The agricultural advances they have made are mind-boggling, keeping in view that they lagged so far behind the rest of the industrialized world and lived in isolation for so long. The Silvers visited an agricultural commune outside of Peking during the country's cold season. They used a form of greenhouse in which they were able to grow nearly every variety of fruit or vegetable they would need.

Self-reliance is not always best, however, Dr. Silver discovered. He noticed this particularly in the orthopedic section of one of the hospitals they visited, in Peking, "where they could have well had a little help. They had done only ten total hip replacements, and this was the largest hospital in the country. In Providence, we do about 200 of these a year just in this city. They also do not use the cement that we use, which is essential to really hold the socket into the pelvis and to hold the metal head into the thigh bone. Although they know of our methods from reading our medical journals, they have been using their own improvised methods which are not proving successful."

After touring the orthopedic section of the hospital, one of the guides asked Dr. Silver how far he thought they were behind the U.S. in orthopedic surgery. He replied, "these are very excellent men, but there are certain things they could use to advantage which they aren't using."

However, many of their medical procedures are excellent. Dr. Silver pointed

out that they are among the pioneers in implanting limbs which have been severed, in skin grafting and in chest surgery. Many of the instruments they use are exact duplicates of the ones used here because they copy them from what they see in American medical texts. Dr. Silver noted that they had difficulty gaining entrance to other medical facilities after their experience here because, "they were not anxious to show us anything that was not supreme or top-notch."

## Blend of the Best

The ancient Chinese practice of acupuncture, now becoming so big in America, is — ironically — now being played down in China. Acupuncture is still practiced, but primarily in the villages by the "barefoot doctors," the equivalent of our paramedics. Asked what sort of orthopedic surgery used acupuncture, the answer was "none." All orthopedic surgery is done under general anesthesia. Acupuncture is used, however, in chest surgery, thyroid surgery and brain surgery — but not in all hospitals or on all patients. The reason the practice is not eliminated all together is that Mao said there should be a blend of the best of Western medicine and traditional medicine.

When the Silvers visited the medical facility at a cotton mill in Yenan, they noted that the doctor had two little rooms, one that looked like our own family doctor's office (with little vials and bottles with rubber tops); the other which looked like a laundry room with little packages folded up on shelves. These were all herbs which they would steep in boiling water and drink, or whatever! Dr. Silver noted that this cotton mill, alone, employed 13 doctors!

## Proper Political Motivation

Upon entering a hospital or medical facility, foreigners were greeted, through their guide interpreters, by the revolutionary chairman — a layman of the revolutionary committee — who would provide them with a brief account of the facilities. It is customary that foreigners submit their questions in writing prior to the visit, but the Silvers argued to reverse this practice, believing they should be allowed to ask questions spontaneously and be answered directly.

Mrs. Silver asked one of these revolutionary chairmen, "Suppose a man gets bored with his job? What do you do?" As she tells it, this man looked at her in disbelief. "Nobody gets bored with his job. Everyone loves his work," he said. The indication was, she explained, that "if you get bored with your job, someone from the revolutionary committee better sit down with you and give you some political consciousness. It means that you are not politically motivated correctly."

Is there dissidence in Red China? "With 850,000,000 people, there has to be dissidence," Mrs. Silver said, "but when someone criticizes the government, it is assumed that the person is not politically motivated correctly. They deal with this by sitting the person down and having a discussion with him, disciplining him by himself."

Contrary to what we in the Western world would assume, Mrs. Silver found that "These people have a sense of purpose about them. This is without question an authoritarian government and, yet, there is no sense of oppression, of being watched — whether they are or not is another issue. The people are friendly and open. There is a

sense of participation. Everyone feels as if they are helping. They have a common purpose; each person is important in developing the country."

Dr. Silver compared the country to India, which has 600,000,000 people, "where people are starving and they don't have jobs. They have no future and they are apathetic."

It remains difficult for the Westerner to grasp such universal curbing of personal freedoms. Red China is certainly a completely controlled culture. Dr. Silver said, "It is true that they do not have the freedoms we take for granted — for example, the freedom to make all their own decisions. They do not really have freedom of speech, either but, in exchange, they are getting food, shelter, an education and a chance to develop something. Their idea of development is not ours. We put a premium on individual development; they think in terms of the country. Asked 'what do you want to be when you grow up?' the answer is 'whatever the Party wants me to be.'"

This train of thought carries through to Tibet, too, where many college-trained and professional people will go for several months a year in order to "develop the land for the country."

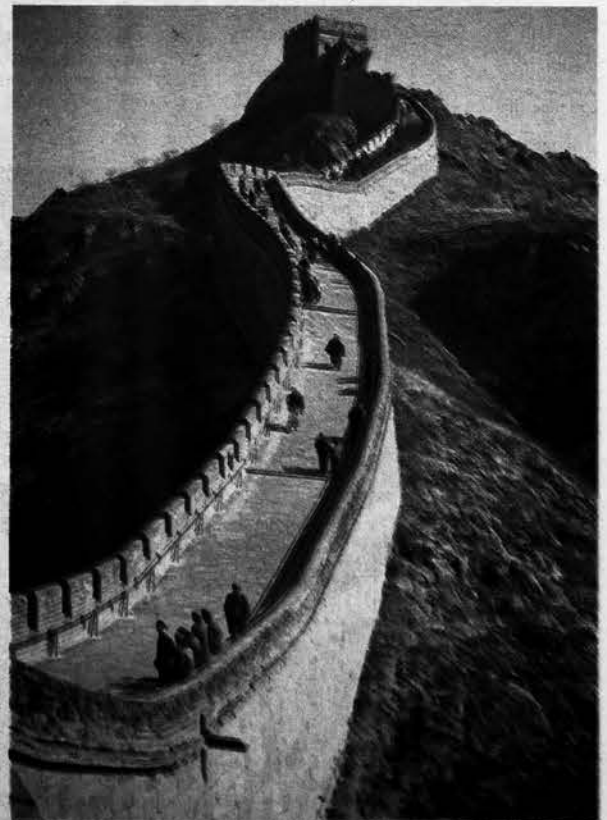
## 100% Literacy

One cannot fail to be impressed by the fact that Mao succeeded to make his country 100 percent literate. School is mandatory through what is called "middle school," the equivalent of our high school. After middle school, everyone goes for two years to work in a factory or in an agricultural commune on the countryside. After these two years of work, a person may opt for higher education — but only under certain conditions: firstly, there must be an opening in the field, which the people would learn about by gleaning notices on community bulletin boards or blackboards; secondly, the individual must submit his application to the authorities; thirdly, the authorities poll a group of the applicant's peers to establish whether this person is politically motivated properly! The chief criterion for a university education is not one's innate ability or proven talent, but rather one's political motivation. If a woman wants to become an orthopedic surgeon, but the country is in demand of pediatricians, she will become a pediatrician.

For those who do not opt for university or specialty school training, there is a kind of forced continuing education conducted virtually everywhere — in the factories, the mills, the villages, on farms, on communes and anywhere else people are found to congregate. Here discussion sessions are conducted twice weekly. Mrs. Silver pointed out that here, "these people who were formerly peasants are reading Marx and Lenin and discussing it — and they are reading other things, too, though most of it I am sure deals primarily with political education."

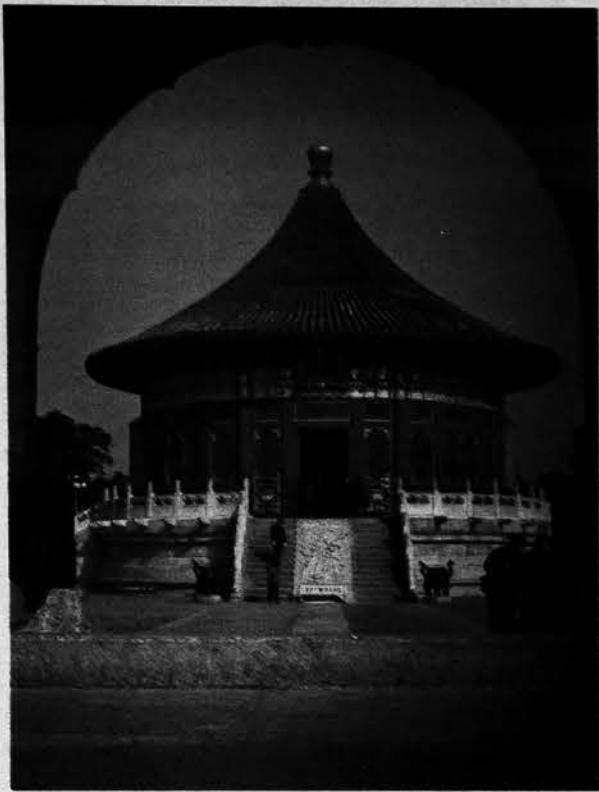
Dr. Silver noted that Red China has no  
(Continued on page 11)

The Great Wall of China is one of the man-made wonders of the world reflecting miraculous achievement on the part of a pre-industrialized society. Now a continuous wall of stone and earth extending across the northern border of China, it was originally built in fortress segments in the 3rd Century BC as a defense against invasions by Tibet and other hostile northern points. Dr. Silver commented that approximately 2000 years ago, under the Chin Dynasty, it was decided that the gaps in the wall should be filled in: "It took 300,000 men ten years just to fill in the gaps!" The Great Wall is 1600 miles long "as the eagle flies," but it meanders up, down and around mountains. If it were stretched out, it would measure 3,000 miles in length. (Can you picture a stone wall extending from New York to Los Angeles?) It ranges from 22 to 26 feet high, 18 feet wide at the top—wide enough for five horses to gallop abreast — and incorporates watch towers every couple of hundred yards, which were used to guard against invasion.



THE GREAT WALL OF CHINA, PEKING





THE TEMPLE OF HEAVEN, PEKING

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newspapers, per se, but that information items posted on the community boards are primarily propaganda. "It is currently popular to blame the 'Gang of Four' for any problems in the country at the time," he commented, explaining that this refers to Madame Chiang Ching, Mao's widow, and three of her cronies who were accused of leading China down the wrong path. "It is universal to criticize them. When we would enter a school, we were told that they would have been much further ahead except that the 'Gang of Four' instituted the wrong methods. We would see this in the factories and everywhere we went; no doubt the kindergartens, too, were blaming the 'Gang of Four' for their problems!"

Apparently Madame Chiang Ching went out in public in a dress on one occasion. An unheard of practice in Red China, as we noted earlier, the people have devised large posters and cartoons ridiculing her for this.

Commenting on the plays and movies they saw, Dr. Silver said the themes were always the same: "The oppressive landowner is cheating the poor farmer who can't pay. He beats the farmer. Finally, the landowner is killed or imprisoned and the Red Guard comes along to march off into the future with the newly freed farmer." He further noted that you would never see any type of production that was total fantasy, romance or entertainment. Said Mrs. Silver, "At the end of a struggle, when the boy has been freed, he doesn't put his arm around the girl — he gives her a rifle. She looks at the rifle with the same loving glance that we see in our movies!"

"Even the small children of the workers in one of these communes put on a play for us, and it had the same theme," Dr. Silver: "It was the story of the rabbits and the fox. The mother persists, 'don't let the fox in, don't let him in!' All the little girls wore bunny costumes and the boy, who played the fox, was naturally the landowner. At the end, all of the children went marching off carrying posters of Mao, Chou En-lai, present Chairman Hua Kua-feng, or another of the noted party officials!"

#### Dark Side of the Moon

In the event that we are painting an over-utopian picture of Red China's culture, we should bring in view at least a few of the more noticeable drawbacks here. It is true that there is no automobile pollution in the country, as there are no cars, but there are other ways to pollute. Among the 1,100 slides the Silvers took while in Red China (there is no restriction on taking pictures), are several taken in the early morning hours from their hotel window in Peking. For as far as the eye can see, there are multiple factories sending forth spumes of black and white smoke; the country still depends upon the use of coal-fired furnaces.

Mrs. Silver noted another pollutant: "They smoke tremendously. They pay no attention to the pollution or the cancer causing effects." Dr. Silver interjected, "While discussing health measures, we saw another thing: they spit everywhere!" Mrs. Silver continued on this line of thought,

"It's amazing, because they are so aware of preventive health measures. They are aware of eliminating flies and mosquitos, all things that spread disease — yet there is no campaign against this ever-present spitting."

#### An Average Family

The Silvers visited an average Chinese family in their two-room home. The home is very utilitarian and economizes on space. You never see a living room as such. Dr. Silver observed that there was no toilet in the house. "Instead, there was a latrine, about 50 yards away, with just slots in between." Although he was uncertain of the

sewage system employed, Dr. Silver assumes that human waste is still being used in agriculture and that they are trying to teach the people to let this stand a while so that it will decompose. However, it is noteworthy that the Chinese never eat fresh vegetables; they are always cooked and this makes them safe.

The man of the household earned 70 yuan a month, or approximately \$35, and his wife earned the same. Out of that, they would save 40 yuan a month, or \$20. Their savings they would put in a bank account and earn about 2% interest. Mrs. Silver pointed out that they were able to do this because, no matter what the individual income, a person is not expected to pay more than 5% of his income on rent. Food and clothing take a bigger bite out of the budget.

This couple had two children. The cost of a bicycle is 150 yuan a month, equivalent to more than a month's salary for the two people working together. Dr. Silver asked the couple if they owned a bicycle and the husband replied proudly, "we have two bicycles! We also have a radio and a sewing machine — anything we want, we buy!"

There is no uniform day of rest in Red China, and the work week is six days long. Days off are on a rotating or staggered system. When the Silvers asked this family they visited about vacation time, the man said that last year he had five days off because he opted to work, preferring to earn the extra money.

#### Differences With Russia

This is one of the central differences between Russian and Chinese communism. Where Russia's slogan is "from each, according to his ability; to each, according to his needs," China's is slightly changed: "From each, according to his ability; to each, according to his work." A monetary incentive plan is utilized, as one can also note in the fact that 90% of the people, particularly on the countryside, own their own homes — which they are likewise free to sell, if they so choose. This is infrequently done, and homes are usually passed on to succeeding generations. The people are not free to travel to other parts of the country without specific reasons, so families remain rooted in one area of the country.

The Silvers were impressed that, even among the high hierarchy, China reflects a

true egalitarian society. Dr. Silver noted that "Although the leaders may wear a better cut of the Mao jacket, they are still wearing the same clothing." This differs dramatically from Russia, where the heads of the government may have estates on the oceans, limosines and special gourmet stores that the average people could not afford.

When Mao became chairman of the party, Dr. Silver pointed out, he "was given something like 500 yuan a month. I read somewhere that he said at the time that this was too much for one person. He accepted half the salary." In the village of Yen-an, Mao's home of 13 years is preserved as a shrine. It is a typical Chinese cave-home built into the side of a mountain and reflects a most spartan existence.

Though there is this traditional disparity and enmity between Russia and China, the Silvers were interested to note that in the main square in Peking there were 30-foot-high pictures of Marx, Engels, Lenin and Stalin. "We couldn't understand where Stalin came in and asked our guide, who replied 'Well, he did some good things!'"

#### Some Observations

The Silvers made multiple observations on their trip through Red China, some of them which, for the sake of brevity, we will attempt to list:

- Red China has television, but only several hours per day, during which time propaganda is chiefly aired.

- "People's stores" are differentiated from "Friendship stores," which are primarily gift shops for foreign visitors.

- There is a government policy that the people are not to dine with foreigners. The Chinese will always eat in either a separate dining room or a curtain will be drawn between them and the foreign visitors.

- Though the interior of China is bitterly cold, the people do not wear overcoats. They dress like those of the warmer regions, but wear multiple layers of clothing.

- There is a policy of no-tipping or gift exchange in China. If a foreigner wishes to express gratitude, an acceptable present is a picture postcard or, better yet, a calendar.

- It appears that there is little to no thievery in Red China. Hotel doors seldom have locks; if they do, the keys are usually left in the hallway on a hook.

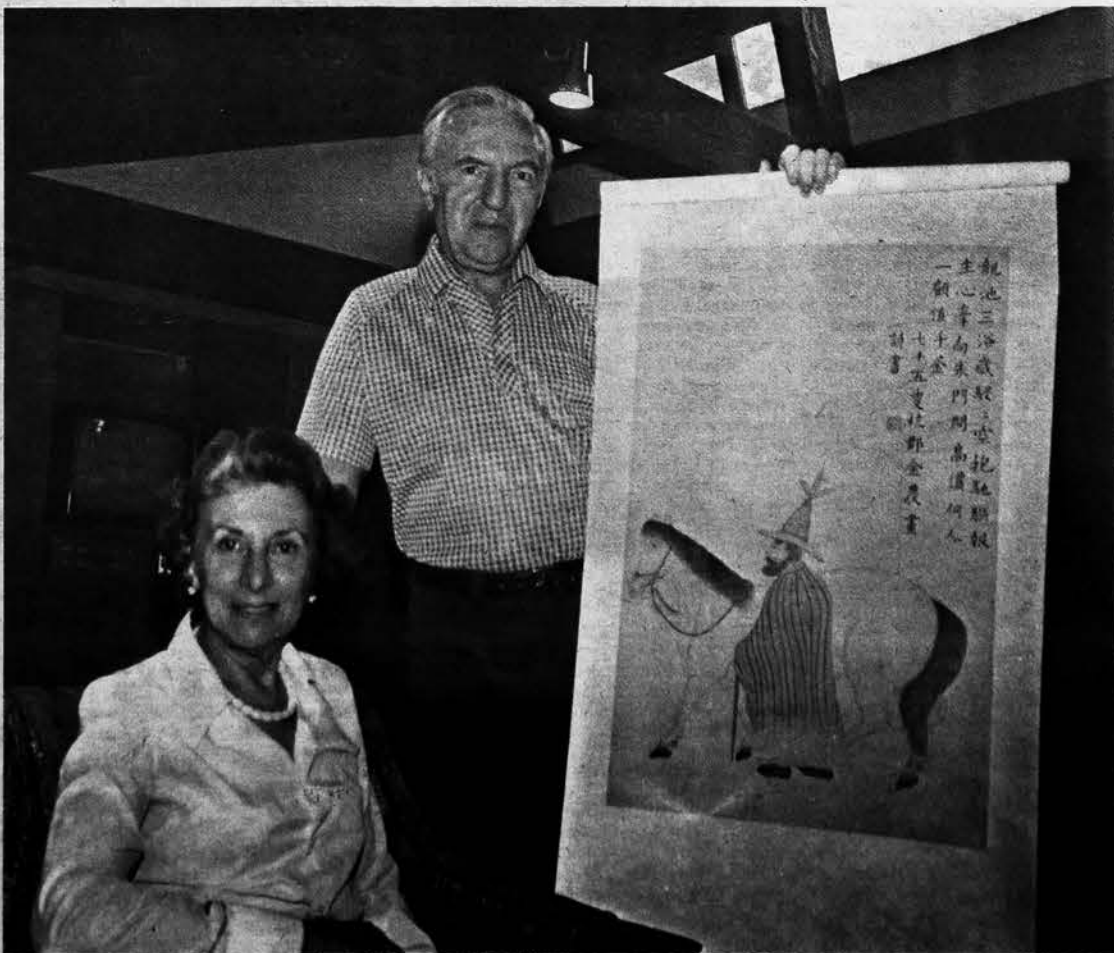
- Red China has virtually no dogs, especially in the cities. Some dogs are found on farms where they are used for protection. Mao felt it was wasteful to keep dogs as pets for hygienic and economic reasons. Common pets are birds and fish.

- There is very little illegitimacy in the country. It is believed that the people

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## Quietly Building A New World

DR. AND MRS. SILVER display one of a variety of acquisitions they brought back with them from their recent trip to Red China.





# A Scrap Of Sand At The Edge Of History

SAUL BELLOW's novels — *The Adventures of Augie March*, *Herzog*, *Mr. Sammler's Planet*, *Humboldt's Gift*, among others — secured him the Nobel Prize for Literature last year. To *Jerusalem and Back* is his first book of nonfiction, and it is as full of paradox as the simultaneous "garrison state and cultivated society" he described. Israel is "both Spartan and Athenian," he writes. "It tries to do everything, to understand everything, to make provisions for everything. All resources, all faculties are strained. Unremitting thought about the world situation parallels the defense effort. These people are actively, individually involved in history. I don't see how they bear it."

It cannot be easy, sitting on a scrap of sand at the edge of history, immersed in history, caught between the Holocaust and the inscrutable, implacable future. "As an American," Bellow writes, "I can decide on any given day whether or not I wish to think of these (terrorist) abominations. I need not consider them. In Israel, one has no such choice. There the violent total is added up every day. And nothing can be omitted. The Jerusalemite . . . must, in fact, bear in mind four thousand years of Jewish history. The world has been thrown into their arms and they are required to perform an incredible balancing act."

## Not All Jews

Of course, not all Jerusalemites are Jews. Many are Muslims who chose to remain when the divided city was united under the Israelis after the 1967 war. And a few are Christians. Most of the Christians and all of the Muslims are Arabs. Arabs as well as Jews are Semites, with similar physical characteristics. Their languages, Arabic and Hebrew, belong to the same family. One says *shalom*, another *salaam*, but rarely to each other, inasmuch as both words are used as a greeting meaning "peace." The situation, one can readily see, is complicated, made much more so by a plethora of holy places sacred to one religion or another in a city that is holy to all three. Memories are long, and grievances carried from generation to generation. Grief, outrage, atrocity and horror pile up like the stones in the Wailing Wall. Echoing Bellow, one might wonder how any of them bear it. Above all, there is the inescapable fact and ineffable horror of recent memory: the attempted systematic liquidation of the Jewish people.

With some or all of this in mind, Saul Bellow and his wife Alexandra went to Jerusalem late last year, she to lecture in mathematics at the Hebrew University, he to travel, read, listen, observe. They flew to Israel with some 200 Hasidim from a sweater factory in New Jersey. (Some of this book does read like a novel.) "I like them," Alexandra says. "They're so lively, so childlike . . . I love their costumes." A youthful Hasid offers Bellow \$25 a week for life if he promises to eat only kosher food. "You might find them a little hard to live with," Bellow tells Alexandra. "You'd have to do everything their way, no options given." When they arrive in Tel Aviv, Bellow and his seatmate take a final look at each other. "In me he sees what deformities the modern age can produce in the seed of Abraham," Bellow thinks. "In him I see a piece of history, an antiquity . . . as if Puritans in 17th-century dress and observing 17th-century customs were to be found still living in Boston or Plymouth. Israel, which receives us impartially, is accustomed to strange arrivals. But then Israel is something else again."

Israel turns out to be, among other things, a literary cornucopia, the fruits of which are offered in this book of observations, descriptions and conversations — with Prime Minister Rabin and Abba Eban, with Jerusalem's mayor Teddy Kollek, with Israeli Arabists and with the Arab editor of the largest Arab newspaper in Jerusalem; with bishops and barbers, scholars and masseurs, poets and taxi drivers; with

almost everyone Bellow encountered; and back home with Secretary of State Kissinger and journalist Joseph Alsop, who wrote what Bellow took to be a threatening piece in *The New York Times Magazine* a year ago.

## Poor Representation

The news that Bellow hears is seldom good. It is not only that the country is surrounded by hostile neighbors and the threat of war is ever present. It is also "poorly represented in Washington" ("the Washington job is the most important in all diplomatic assignments and yet inadequate people are continually sent over," says Bellow) and poorly governed at home. "The founding generation has no adequate successors," he writes. Taxes are heavy, the Israeli pound is dropping; the crime rate is rising. "Everyone looks much shabbier and more harassed than in 1970." Exact figures are hard to come by, but emigration is a problem. There are so many young widows and parents who have lost their sons in war that some psychiatrists have made their treatment a new specialty.

"The Middle East is the Spain of the Third World," an Israeli intellectual told me two years ago. "It is the testing ground of weapons for the great powers, and we are paying not in dollars but in human beings." "No one is at ease in Zion," Bellow writes. Israel is "a small state in perpetual crisis, . . . forced to keep pace with the superpowers, to buy sophisticated arms at great cost and master them, to live in a condition of partial mobilization; it has to do business, to analyze correctly America's fiscal policies, the mood of the Congress, the powers of the American mass media. Out of pure need, for the sake of survival, it must immerse itself in American problems . . . Israel must reckon with the world, and with the madness of the world, and to a grotesque extent. And all because the Israelis wish to lead Jewish lives in a Jewish state."

## No Empty Spaces

A simple wish, it would seem, and, after the nightmare of annihilation, an urgent need. But Bellow quotes from *A History of Zionism* by Walter Laqueur ("one of the ablest students of the Middle East"): "It was the historical tragedy of Zionism that it appeared on the international scene when there were no longer empty spaces on the world map." The land was already occupied, in part by Jewish settlers but largely by Palestinian Arabs who wished to remain there.

Since the establishment of Israel in 1948, the Palestinians have been living in their own diaspora (they call it the *ghourba*). The lucky ones are exiles in Europe or the United States. Some live quietly as citizens of Israel; some live in the towns and villages of the West Bank. But many of them live in refugee camps beyond Israel's borders and in the occupied territories, pawns in a game of power politics few of them probably understand but whose personal consequences they are all well able to grasp. Unwanted by Israel, exploited by the Arab states, ministered to by UNRWA and various private charitable organizations, some of the refugee families have been in the camps for three generations. Sores that fester sometimes burst, and the tragic results are everywhere visible — in Lebanon today, in Munich in 1972, in the hearts of decent men.

An Armenian social worker I met on the West Bank, whose father was the only survivor in his family of yet another of history's atrocities (more than a million Armenians were slaughtered, many of them bludgeoned to death, by the Turks in 1915 and 1916), gives his son \$3000 a year, 65 percent of his own salary, for his education in the United States; his daughter, a medical technician, has already been educated and works now in this country. "I had planned for her to open a laboratory on the West Bank where medical technicians are extremely rare and badly needed," he

says, "but she would rather live in your country. Who can blame her? But you see what has happened to my children? I have lost them forever." Something has happened to him too. "Since the occupation in 1967 something I never knew has sprung up within me: I have learned to hate 'he told me one bright and sunny morning in 1974 as we stood outside one of his 'extracurricular' projects, a summer camp for refugee children. 'I believe tremendously in the Arab cause. I lament apathy. Yet I do not want to be alive to see the Arabs strong enough militarily to occupy part of Israel. I have already seen enough atrocities in my lifetime.'"

## Center Of Corpses

"Nation-states have never come into existence peacefully and without injustices," Bellow writes. "At the center of every state, at its very foundation, as one writer recently put it, lies a mass of corpses." Elie Wiesel, the great chronicler of the European Jewish experience in our time, wrote in *A Beggar in Jerusalem*: "Wars follow and resemble one another; and death follows and resembles them. . . . Is there anywhere a love untainted by betrayal? . . . Victory does not prevent suffering from having existed, nor death from having taken its toll. How can one work for the living without by that very act betraying those who are absent? The question remains open, and no new fact can change it. Of course, the mystery of good is no less disturbing than the mystery of evil. But one does not cancel out the other. Man alone is capable of uniting them by remembering."

Meanwhile, the world awakens in the morning, ever hopeful. Bellow quotes with approval a proposal for the establishment of a Palestinian state on the West Bank that would recognize "the interdependence of the contemporary world . . . The crucial issue would be the guarantees of military security and the prevention of terrorism."

# Quietly Building A New World

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recognize this is not for the good of the country.

- The people on their days off and the children after school plant trees along roadways to prevent erosion. Even professional men and women participate; Mao said: you lose your dignity with a shovel in your hand.

- Electric lights are used extensively along roadways and in cities, but are mostly fluorescent because they require less power. They do not have concern over shortages as their usage is not that diverse.

- The cities provide what are called "children's palaces," which are places where children are taken for recreation and further instruction after school. Here they can learn music, electronics, painting, needlework and other useful activities.

- Most hotels serve Western breakfasts, though lunch and dinner are always Chinese. Chinese breakfast is very unappetizing to the Western palate — spiced fried vegetables and steamed rolls! Mrs. Silver commented that the food was "good peasant food," with nothing exotically spiced or seasoned. They were served a lot of cabbage, fish, chicken and pork. If you requested orange juice, they would bring you orange soda.

- Tea is served everywhere as a gesture of hospitality. In hotel rooms and at briefing sessions, it was usually served in large and "very efficient" thermoses, according to Dr. Silver; the tea would stay boiling hot even after several hours.

He mentions "a moratorium on weapons programs" suggested earlier this year by the Israeli ambassador in London as part of a proposal for peace discussions. "The many billions of dollars saved by a disarmament agreement could be used for the resettlement of refugees and the development of the Middle East." The ambassador put forward a number of other proposals, all of them sensible. If they were actually to be taken up, someone would surely receive the Nobel Peace Prize. Bellow is not particularly sanguine.

It would be ironic in the extreme if that part of the world we think of as the birthplace of Western civilization were to become its grave. Ironic but not unthinkable. "To those who have considered the twentieth century closely nothing is unthinkable," Bellow writes. The road to Bedlam runs through Belsen.

## The Disinherited

But there is another road, and another destination. Fawaz Turki is a young, impassioned Palestinian exile who four years ago published a remarkable journal of his frustration entitled *The Disinherited*, which attempted to isolate the Palestinian problem from the larger Arab-Israeli dispute. The book is, of course, highly partisan; Turki is full of outrage. Yet when it was reprinted in 1974 the new epilogue contained this description of a lecture Turki gave to a hundred middle-class Jewish men and women in Chicago, Bellow's city. "At the end of the meeting some people shake hands with me," he writes. "Some people are so warm. A middle-aged woman hands me ten dollars and asks me to 'give it to the refugees.' We are both refugees perhaps, and maybe for just one moment, we can transcend nationality and religion and culture and reach out to each other. A girl with long dark hair wants to know about Palestinian violence. She is earnest and touches my arm as we talk. She cannot understand all this violence, she says. She understands me, she says. I understand her too." The problem is to extend those moments.

Reprinted from *The Guardian*



## Shift of Emphasis

Asked if they could note any particular change in China under the leadership of Chairman Hua, Mrs. Silver said she felt he was pretty much attempting to align his image with that of former Chairman Mao. Very often they would see posters of the two chairmen, side by side. She also noted that "Hua seems much more oriented toward production and getting ahead; economic development and possibly opening up to the outside world — rather than revolution above all else."

Dr. Silver said, "I think that Mao once said that you have to have continuing revolution; that you could not let a bureaucracy develop and become stagnant. In 1965 to 1969, they carried this further with the so-called cultural revolution. They became so anti-intellectual — made professors look like jackasses, put a janitor in charge of a school — in trying to decry the emphasis on intellectualism and the eggheads, that they went too far in the other direction. Believe me, the revolution is still in force, but there are other things now, too."

## A Departing Note

When the Silvers finally began their returning journey home, they were brought to the point at which they would be entering Hong Kong; in their case, they had to cross the Lowu Bridge. The last hundred yards, they had to walk alone, toting their own bags. Behind them, they could see only the red star and the flag of China; ahead of them, the bridge to Hong Kong. They were entering another world.



# The Changing Family

By Dr. Jacob Neusner

Two addresses for Community Education Day. Greater Miami Jewish Federation Women's Division November 9, 1976.

I am not a sociologist or a psychologist, so I cannot tell you hard facts about the changing family. My sole qualification is that I am the father of four children, the husband of a wife who raises four children. I can speak to you of my impressions, too, of young people coming to the college campus. But in the main, I speak from heart to heart, tell you my impressions and hope to hear yours. Perhaps together we may come to some shared understanding of where we are and where we hope to go.

Our context is the Jewish family. Being Jews is what brings us together. Our shared concern is for how we raise Jewish children and conduct a Jewish home. If you agree thus far, that means that, like me, you see the family as primarily a means of raising children. Others in our society see different purposes for the family. But however few children Jews have, and even if they have none, they still understand that one principal function of the family is to raise children. And that means, in our context, to raise children as Jews.

In my judgment the Jewish community is doing a good job at it, much better than it has been given credit for. That means, the Jewish family, and, principally, the Jewish mother, is doing a grand job.

How do I know it? Let us start with some facts. Young Jews choose to continue their education beyond high school in very sizable numbers, upwards to 90% of those of college-age are in college for some period of time, or in equivalent programs. What does this tell us? First, our young people are purposeful, ambitious, people who want to make something of themselves. That is no accident. It means they have been raised in homes in which mothers and fathers take an interest in the children, encourage them to set high goals and reach them.

Second, young Jews go to the best colleges and universities in this country, and in impressive numbers fill class rooms in the most distinguished ones. This means that they not only are ambitious, but also talented, able to compete and make their way with the best of America's talent.

Still more important, when I contemplate the sort of Jews you produce — I mean, not only principled and ambitious young people, but Jewish young people — I am deeply impressed by the concern and loyalty exhibited by them. Just now I attended Hillel services at Brown for Yom Kippur, as I do each Shabbat. I saw at the Conservative service nearly 600 people; at the Reform and Orthodox were at least that number. It seemed to me that nearly every young Jew at Brown attended services on Yom Kippur.

Not only so, but what is even more impressive; the young people I saw also participated intelligently in the services. They sang. They read the prayers in Hebrew. They did everything required of them. This means that the schools are succeeding in precisely the tasks they have taken for themselves. Since they are mainly synagogue-sponsored, they do teach synagogue skills and do persuade the students that attendance at a Jewish function — a synagogue function — is important.

## Educationally Better

You may rightly object, Yom Kippur — everyone goes. What about Shabbat? My answer is, the young people are not better Jews than you are. But they also are not worse. And educationally, I think they really are better than their parents. They are the best educated Jewish generation produced since the immigrants got here, because, with the success of the schools and the camps in reaching sizable numbers, with trips to, and summers in, Israel, we really have succeeded in finding ways to transmit our deeply held Jewish concerns to our children. They accept and share our concerns and participate in them. This is simply not to be taken for granted. Who could have hoped, who could have dreamed, in the 1920's or the 1930's, that there would be a Jewish fourth and fifth generation in America? All the signs pointed in the opposite direction. Being Jewish was something to escape from, not something to affirm and search out. Today we may affirm that we have found ways by which to raise another generation of young Jews, and another, and another.

True, they are not like our grandparents, or our parents, or ourselves. But they do form a strong link in the chain of Jewish continuity, and we have forged that link. I am very proud of my generation, the third in this country, which has affirmed what it could have avoided entirely or treated as of no account. I am very proud of the second, that part of it which survived and gave us what we now have. And I am very hopeful for the fourth and fifth, and for many beyond.

All of this rests, it is clear, on the strength of the family, to which the synagogue, the school, the Federation, and all other activities are secondary, and on which they all depend.

I want not to list three areas for further improvement in our community, areas in which, today, the family is going to have to be subjected to further thought and reflection on our part.

1. My first point is that the family is neglected in Jewish community programming. As the father of four young children, I have to tell you, there are very few places, few occasions, in the organized life of the community, at which my wife and I and our children are welcome all together as a family. The synagogue wants us, but not our children. Slight provision is made for

We speak of the family. But it is the women who make the family, who set its tone, who establish its cultural and psychological realities. Men should do more, but, in the main, we depend upon women for the propagation not only of the Jewish people but also of Jewish culture. Yet when it comes to the principal and powerful Jewish agencies, men run things, to the near exclusion of women. Why is Hadassah so successful? It is because there women by themselves emerge through their talent. Exercising their talent — which they cannot use in equivalently important positions in non-women dominated organizations — they show what they can do. In all of organized Jewish life, to my knowledge, the executive director of only one national agency which is not entirely made of women is a woman, Naomi Levine in American Jewish Congress. Why should Hadassah and the National Council for Jewish Women not be successful, since the talents they enjoy are reserved for them in the sexist climate of organized Jewry?

How can a mother be a mother, if in her children's eyes, in the present day and age, she is kept back as a second class citizen? How can a mother be a mother if she is treated as of no account on all the public occasions of Jewry? If she is patronized and treated as a necessary convenience, what

The family is the cornerstone of organized Jewish life, but the organizations of which the Jewish community is composed form a kind of inchoate conspiracy against the family.

children of very young age during services (the principal synagogue in Providence is exceptional in this regard). It simply is not assumed that children are going to come.

Further, when they do come, it is to a children's service. The Orthodox know that if you want children to grow up to be adults like yourself, you'd better make them welcome while they're young. But Reform and Conservative congregations do not bring children into the service, do not take account of their presence, and, in point of fact, try to keep them out.

Center programs tend to separate families rather than unite them, although Centers in this regard do better than synagogues, with their youth clubs, their brotherhoods, their sisterhoods, and their diverse programs aimed at splitting the family into its components, rather than bringing people together. True, the synagogue has a few 'family services' of various kinds. But these are occasional and special.

## No Family Programs

Thus far I have referred to the nuclear family. But we should look far within Jewry to find any program or activity which focuses upon the extended family, the effort, for example, to unite grandparents with grandchildren, or adult children with their parents. I cannot think of a single program in the Jewish community in which I happen to live which makes the effort to bring together even the nuclear family, all the more so the extended one. A synagogue picnic, a father and son basketball game — these are about the limits. And the exclusion of women in the latter is suggestive: it is not a family affair at all.

Accordingly, I am not persuaded that the Jewish community is making a sustained and effective effort to strengthen families and to draw together their parts into a single whole — and a whole which furthermore is joined to the Jewish community in some formal and effective way. This I think has to be remedied.

2. My second point is that the rights and duties of women are still severely circumscribed in organized Jewish life. Women are not adequately represented in the decision-making organs of the community in general. They are still tokens: Whether or not you believe women should have equality in liturgy, you cannot disagree that their talents are presently wasted. Remember, we do educate our daughters. We raise them up to explore their talents and to improve themselves. But when they come to the Jewish community, they are not given the opportunities to exercise those same talents. They do not even get credit for having a woman's viewpoint on the affairs of the community.

## Observation In South Africa

Let me begin with my observation in South Africa, where I lectured a while ago. There are two powerful Jewish community organizations. They stand for essentially different ideals of Jewish life: the South African Jewish Board of Deputies, and the South African Zionist Federation.

The Board is of course Zionist and deeply pro-Israel. But the Board also maintains the view that South African Jews have a right to live in South Africa and should pay close attention to what happens in their homeland. They have duties and responsibilities to the local Jewish community.

The Zionists, for their part, hold that all Jewish activity should be for the benefit of the state of Israel. The principal focus of Jewish life should be on Israeli causes.

The competition between the two is fierce and bitter. The Zionists want to take charge of all youth activities, for example. Their view is that the young people should be educated solely for life in the State of Israel. The Board of Deputies takes a more active interest in the affairs of the Republic, of course, and in various other ways advances the policy that the homeland is important.

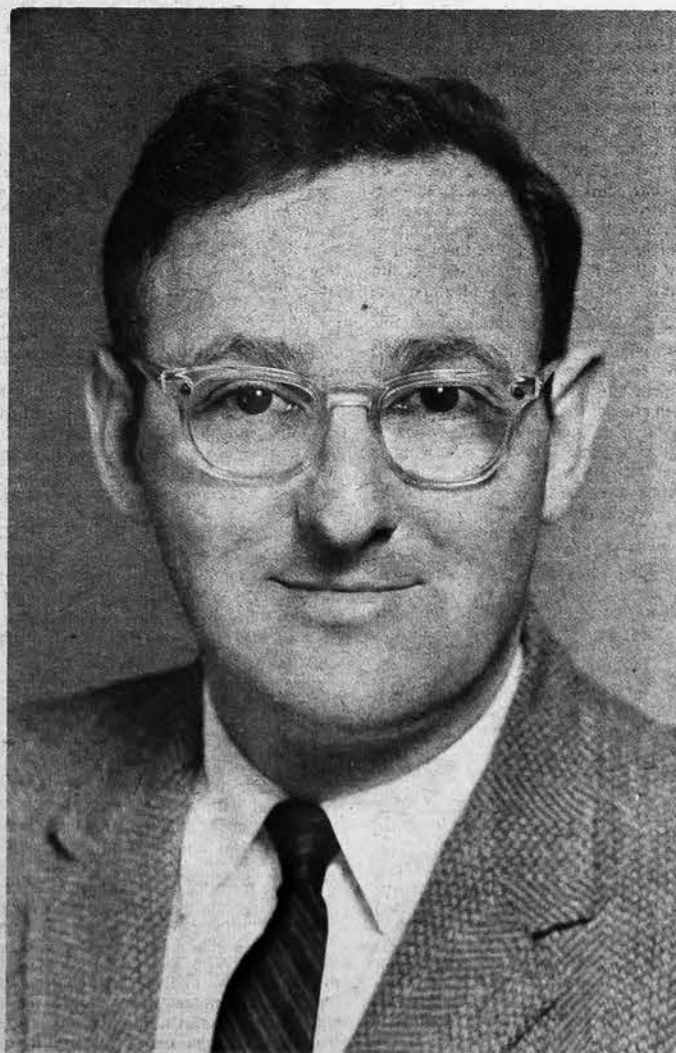
Now what struck me is this: the Jews of South Africa really are not responsive to either organization. They support both. They enjoy the battles between both. They agree with both. But what they agree with in the position of each is rather ironic.

They agree with the Zionists, so they develop a mentality that being in South Africa is only temporary, and therefore they are not really engaged by what happens in the Republic.

They agree with the Board of Deputies, and therefore they do not emigrate to the State of Israel.

So they live their rich lives, neither Zionists, preparing in a practical way for ALIYAH, nor South Africans, struggling to solve the Republic's problems. They are both — and they are neither. They talk about how they would leave if they could get their money out. But they don't. And,

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DR. JACOB NEUSNER



# Lest We Forget

by  
**DR. JAY N. FISHBEIN**

In March 1932 the world was horrified by the kidnapping of the Lindberg baby. Charles Lindberg with his solo flight to Paris had captured the admiration of the public as no other American, before or since. Not even the landing of the astronauts on the moon approached it for interest or excitement.

Lindberg was the idol of both young and old, and the frequent bulletins of the kidnapping were followed avidly. When it was discovered that the infant had been murdered, public anger knew no bounds.

With the arrest of Bruno Hauptmann, evidence piled up to an overwhelming degree. His guilt seemed beyond question and the public clamored for his life. Today, almost a half century later, books have been written that question his guilt, claiming that much of the evidence had been tampered with or even deliberately manufactured.

When President John F. Kennedy was assassinated in 1963, circumstantial evidence against Lee Harvey Oswald was overwhelming. His rifle with telescopic sights was identified. His presence at the scene was established beyond question, and subsequent events added to an already ironclad case. A commission composed of men of unquestioned integrity investigated the matter exhaustively, and clearly established his guilt.

A decade later doubts arose that Oswald may not have been guilty after all, or may not have acted alone. A new commission was assigned to review the case, which arrived at the same conclusion.

Time has a tendency to blur events. Today additional doubts have arisen. Further study revealed that certain government agencies deliberately suppressed crucial evidence, and a new investigation has been initiated by the Justice Department, aided by FBI experts.

Similar doubts have been raised regarding the murder of Martin Luther King, Jr. The fact that the accused was permitted to plead guilty and never brought to trial, and his later request for a trial denied, has aroused suspicion. James Earl Ray now denies his guilt.

This leads us to a more reprehensible crime, one so glaring and monstrous that there could not be the slightest doubt — the *Nazi Holocaust*, when millions were systematically starved, tortured and brutally murdered. Although only a single generation has passed since that catastrophic occurrence, evil forces are already at work to declare it never took place and was simply a deliberate hoax.

If doubts could arise so soon, what will following generations believe? Will they swallow the propaganda that the Holocaust was merely a sinister Jewish plot, conjured by the so-called "Elders of Zion," in order to gouge billions in reparations from the German government. Will the criminals executed at Nuremberg be considered martyrs, and perhaps in time even glorified? Have the Nuremberg trials taught us nothing?

William Faulkner once said: "The past is never dead: it is not even past." The Holocaust has created a feeling of guilt in many of us, who constantly wonder whether we might not have accomplished more had we had the courage and determination to assert ourselves more vigorously.

We feel uneasy that European Jews endured so much, while we lived in safety and comfort. This feeling is increased in Israel on encountering those who carry concentration camp numbers tattooed on their forearms. With the short sleeve, sport shirt custom, these visible reminders are only too common.

Despite feverish efforts during the closing days of the war to conceal its magnitude, the scope of the crime attained such staggering proportions that the evidence was impossible to suppress. Mass graves were hurriedly reopened, exposing emaciated corpses, that were tightly packed in neat rows, the bodies alternating head and foot, layer upon layer, like packaged sardines, that time did not allow in the final days to dispose of. They were soaked with petrol and set afire.

## Distortion Of Facts

Records and dossiers compiled over the years were also consigned to the flames. The advance of the Russian and allied armies was so rapid that although additional thousands perished, the bodies could not be

disposed of, and when the guards deserted, corpses were left strewn over the camp grounds like so much driftwood.

Despite this organized bestiality against humanity committed by the Nazi regime, and the overwhelming evidence, strenuous efforts are still being made to discredit it. Now that the shock value has been somewhat dissipated with the passage of time, those whose interest it is to minimize that tragic event, set about deliberately to distort the facts.

Arab propaganda is also conducted vigorously and effectively, as Arab governments generously finance speakers and writers. In South America, Hussein Triki, an Arab propagandist, was ousted by the Argentine government because of his inflammatory anti-Semitic activities.

He went to Venezuela where he is working closely with Tacuara, a right-wing anti-Semitic organization. In his book, "Zionism Unmasked" he described the efforts of the Jews to dominate the world and cites as his evidence the "Protocols of the Elders of Zion."

Recently a certain Arthur R. Butz, an Associate Professor of Engineering at Northwestern University, considered a professor "in good standing," authored a book, "The Fabrication of a Hoax," asserting that the Nazi slaughter of Jews was a hoax and a Zionist myth. What is particularly disturbing is that the university displayed a surprising lack of interest in the manner in which Jews were maligned and to this flagrant insult to the survivors, as well as to the memory of the men, women and children that perished.

It was not until a wave of indignation swept over the country that a move was made to condemn the article as an affront to the Jews. Northwestern President Herbert H. Strotz, strongly deplored the thesis advanced by Butz, which he declared was "an insult not only to the living survivors of the Holocaust and their families, but to all of us who share their deep feelings of moral outrage."

In compiling his monstrosity was Butz impelled by a feeling of righteous indignation, or was it prompted by payment of Arab gold? Unfortunately, Butz is not alone. Other scavengers are equally gifted in distorting history. Even former Vice-President, Spiro Agnew, continues to be available as a character assassin and propagandist.

Jews have a traditional antipathy towards violence and war. The Holocaust was not war but outright murder. The victims were not even soldiers taken prisoner, but totally helpless men, women and children.

Alice Cahana of Houston who was a survivor of the concentration camps went to Northwestern University to refute Butz and had this to say: "I would like to silently stare at him so that he could hear echoing in my heart, the screams of that mother, on an early morning in Auschwitz when her newborn child was torn from her arms and thrown into the ovens of the crematorium . . . I would like to transmit the chills of Auschwitz — the early morning call to be counted in the cold winter morning when the rays of the sun could not warm our frozen, unclothed bodies . . . as if the sun

Murder still remains a crime, but the ruthless extermination of thousands of innocent victims apparently cannot be blamed upon someone who merely "carried out orders." Cries of persecution are raised. Even well meaning individuals feel that so much time has elapsed since the commission of the crimes that thoughts of persecution should now be forgotten.

were hiding in shame for man's inhumanity to man.

I would like to let you taste the liquid food we got for the days ration, filled with sticks of wood and worms and the bread sprinkled with sawdust. I would like to smell the smells of Auschwitz, burnt bodies of the crematorium mixed with disinfected tents."

There seems to be no scarcity of this sort of propaganda, similar to that of Butz, supplied in abundance by fanatical anti-Semitic or right-wing organizations and directed to the ignorant and illiterate.

However, to have an eminent university, which is supposed to guide and mould the minds of our youth, serve as a vehicle in disseminating such outrageous fabrications, is reprehensible. It is a gratuitous insult to those who suffered in the camps, who saw their loved ones shot, beaten to death or

gassed and carted off to crematoriums.

Those that still harbor doubts about the Holocaust, should talk to survivors of the Nazi concentration camps, all of whom have lost members of their families. These people are loath to discuss what took place, not because they wish the tragedy forgotten, for it is ever present in their thoughts, but because they cannot bring themselves to talk of and relive those days of terror.

## Ample Documentation

Certainly enough time has elapsed and sufficient date collected, for the world to be well aware of what transpired. Not only have diaries kept by Jews in the Warsaw ghetto and concentration camps been recovered from secret hiding places, but an abundance of detailed reports, numerous files, portfolios, newsreels, and photographs collected by the Nazi regime, with typical German devotion to detail, have been recovered, which survived belated attempts to destroy.

A number of Cabinet Ministers, particularly Goebbels had extensive personal records and a huge library of films taken by official cinematographers.

Numerous photographs were found, which showed nude prisoners being driven to the gas chambers by S.S. soldiers with whip or rifle butt, while others stood by laughing and jeering. The archives also contained photographs of young, terrified children, with arms raised, as Hitler's minions looked on with idiotic grins.

There were also many pictures of children in the Warsaw ghetto, whose parents had been picked up in one of the frequent round-ups and carted off to an extermination camp, wandering about scrounging for food in garbage cans.

Dead and dying lay on street and sidewalk, awaiting collection carts to make their rounds, as people passed by absorbed in their own problems. These pictures were not the phantasy of a fevered mind, but collected by German photographers for the amusement of Nazi overlords.

There were also photographs of huge piles of clothing, alternating with stacks of children's shoes, collected from these young victims, who had been tossed into overcrowded gas chambers, above the heads of adults, to utilize every possible inch of space, in keeping with vaunted German efficiency. Belated attempts to destroy these records failed.

During the Nazi regime professors and students indulged in an orgy of book burning, as priceless manuscripts went up in flames. Most professionals and intellectuals, in an unparalleled abdication of mind and honor, submitted to the National Socialist State, enhancing it with their prestige.

Synagogues were vandalized and set afire, magnificent, ancient scrolls were rolled down the street and trampled in the dust. Excuses have been made that those were abnormal times; that these excesses were brought about by an emotional upheaval, the students carried away by excitement. That the country was intoxicated by a senseless, unreasoning rage, inflamed by mass hysteria.

## Fighting 'Hoax' Theories

Authors have submitted an impressive

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Murder still remains a crime, but the ruthless extermination of thousands of innocent victims apparently cannot be blamed upon someone who merely "carried out orders." Cries of persecution are raised. Even well meaning individuals feel that so much time has elapsed since the commission of the crimes that thoughts of prosecution should now be forgotten.

There seems to be no lack of character witnesses who swear that the accused are worthy, hard working people who could not possibly be guilty of such heinous crimes. The Germans themselves with their unlimited pride and self esteem, have no feeling of guilt, or claim that the guilt lies chiefly with the Einsatzgruppen, and that they themselves were totally unaware of what transpired.

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(Continued on page 15)



# Lest We Forget

by  
**DR. JAY N. FISHBEIN**

In March 1932 the world was horrified by the kidnapping of the Lindberg baby. Charles Lindberg with his solo flight to Paris had captured the admiration of the public as no other American, before or since. Not even the landing of the astronauts on the moon approached it for interest or excitement.

Lindberg was the idol of both young and old, and the frequent bulletins of the kidnapping were followed avidly. When it was discovered that the infant had been murdered, public anger knew no bounds.

With the arrest of Bruno Hauptmann, evidence piled up to an overwhelming degree. His guilt seemed beyond question and the public clamored for his life. Today, almost a half century later, books have been written that question his guilt, claiming that much of the evidence had been tampered with or even deliberately manufactured.

When President John F. Kennedy was assassinated in 1963, circumstantial evidence against Lee Harvey Oswald was overwhelming. His rifle with telescopic sights was identified. His presence at the scene was established beyond question, and subsequent events added to an already ironclad case. A commission composed of men of unquestioned integrity investigated the matter exhaustively, and clearly established his guilt.

A decade later doubts arose that Oswald may not have been guilty after all, or may not have acted alone. A new commission was assigned to review the case, which arrived at the same conclusion.

Time has a tendency to blur events. Today additional doubts have arisen. Further study revealed that certain government agencies deliberately suppressed crucial evidence, and a new investigation has been initiated by the Justice Department, aided by FBI experts.

Similar doubts have been raised regarding the murder of Martin Luther King, Jr. The fact that the accused was permitted to plead guilty and never brought to trial, and his later request for a trial denied, has aroused suspicion. James Earl Ray now denies his guilt.

This leads us to a more reprehensible crime, one so glaring and monstrous that there could not be the slightest doubt — the *Nazi Holocaust*, when millions were systematically starved, tortured and brutally murdered. Although only a single generation has passed since that catastrophic occurrence, evil forces are already at work to declare it never took place and was simply a deliberate hoax.

If doubts could arise so soon, what will following generations believe? Will they swallow the propaganda that the Holocaust was merely a sinister Jewish plot, conjured by the so-called "Elders of Zion," in order to gouge billions in reparations from the German government. Will the criminals executed at Nuremberg be considered martyrs, and perhaps in time even glorified? Have the Nuremberg trials taught us nothing?

William Faulkner once said: "The past is never dead: it is not even past." The Holocaust has created a feeling of guilt in many of us, who constantly wonder whether we might not have accomplished more had we had the courage and determination to assert ourselves more vigorously.

We feel uneasy that European Jews endured so much, while we lived in safety and comfort. This feeling is increased in Israel on encountering those who carry concentration camp numbers tattooed on their forearms. With the short sleeve, sport shirt custom, these visible reminders are only too common.

Despite feverish efforts during the closing days of the war to conceal its magnitude, the scope of the crime attained such staggering proportions that the evidence was impossible to suppress. Mass graves were hurriedly reopened, exposing emaciated corpses, that were tightly packed in neat rows, the bodies alternating head and foot, layer upon layer, like packaged sardines, that time did not allow in the final days to dispose of. They were soaked with petrol and set afire.

## Distortion Of Facts

Records and dossiers compiled over the years were also consigned to the flames. The advance of the Russian and allied armies was so rapid that although additional thousands perished, the bodies could not be

disposed of, and when the guards deserted, corpses were left strewn over the camp grounds like so much driftwood.

Despite this organized bestiality against humanity committed by the Nazi regime, and the overwhelming evidence, strenuous efforts are still being made to discredit it. Now that the shock value has been somewhat dissipated with the passage of time, those whose interest it is to minimize that tragic event, set about deliberately to distort the facts.

Arab propaganda is also conducted vigorously and effectively, as Arab governments generously finance speakers and writers. In South America, Hussein Triki, an Arab propagandist, was ousted by the Argentine government because of his inflammatory anti-Semitic activities.

He went to Venezuela where he is working closely with Tacuara, a right-wing anti-Semitic organization. In his book, "Zionism Unmasked" he described the efforts of the Jews to dominate the world and cites as his evidence the "Protocols of the Elders of Zion."

Recently a certain Arthur R. Butz, an Associate Professor of Engineering at Northwestern University, considered a professor "in good standing," authored a book, "The Fabrication of a Hoax," asserting that the Nazi slaughter of Jews was a hoax and a Zionist myth. What is particularly disturbing is that the university displayed a surprising lack of interest in the manner in which Jews were maligned and to this flagrant insult to the survivors, as well as to the memory of the men, women and children that perished.

It was not until a wave of indignation swept over the country that a move was made to condemn the article as an affront to the Jews. Northwestern President Herbert H. Strotz, strongly deplored the thesis advanced by Butz, which he declared was "an insult not only to the living survivors of the Holocaust and their families, but to all of us who share their deep feelings of moral outrage."

In compiling his monstrosity was Butz impelled by a feeling of righteous indignation, or was it prompted by payment of Arab gold? Unfortunately, Butz is not alone. Other scavengers are equally gifted in distorting history. Even former Vice-President, Spiro Agnew, continues to be available as a character assassin and propagandist.

Jews have a traditional antipathy towards violence and war. The Holocaust was not war but outright murder. The victims were not even soldiers taken prisoner, but totally helpless men, women and children.

Alice Cahana of Houston who was a survivor of the concentration camps went to Northwestern University to refute Butz and had this to say: "I would like to silently stare at him so that he could hear echoing in my heart, the screams of that mother, on an early morning in Auschwitz when her newborn child was torn from her arms and thrown into the ovens of the crematorium . . . I would like to transmit the chills of Auschwitz — the early morning call to be counted in the cold winter morning when the rays of the sun could not warm our frozen, unclothed bodies . . . as if the sun

gassed and carted off to crematoriums.

Those that still harbor doubts about the Holocaust, should talk to survivors of the Nazi concentration camps, all of whom have lost members of their families. These people are loath to discuss what took place, not because they wish the tragedy forgotten, for it is ever present in their thoughts, but because they cannot bring themselves to talk of and relive those days of terror.

## Ample Documentation

Certainly enough time has elapsed and sufficient date collected, for the world to be well aware of what transpired. Not only have diaries kept by Jews in the Warsaw ghetto and concentration camps been recovered from secret hiding places, but an abundance of detailed reports, numerous files, portfolios, newsreels, and photographs collected by the Nazi regime, with typical German devotion to detail, have been recovered, which survived belated attempts to destroy.

A number of Cabinet Ministers, particularly Goebbels had extensive personal records and a huge library of films taken by official cinematographers.

Numerous photographs were found, which showed nude prisoners being driven to the gas chambers by S.S. soldiers with whip or rifle butt, while others stood by laughing and jeering. The archives also contained photographs of young, terrified children, with arms raised, as Hitler's minions looked on with idiotic grins.

There were also many pictures of children in the Warsaw ghetto, whose parents had been picked up in one of the frequent round-ups and carted off to an extermination camp, wandering about scrounging for food in garbage cans.

Dead and dying lay on street and sidewalk, awaiting collection carts to make their rounds, as people passed by absorbed in their own problems. These pictures were not the phantasy of a fevered mind, but collected by German photographers for the amusement of Nazi overlords.

There were also photographs of huge piles of clothing, alternating with stacks of children's shoes, collected from these young victims, who had been tossed into overcrowded gas chambers, above the heads of adults, to utilize every possible inch of space, in keeping with vaunted German efficiency. Belated attempts to destroy these records failed.

During the Nazi regime professors and students indulged in an orgy of book burning, as priceless manuscripts went up in flames. Most professionals and intellectuals, in an unparalleled abdication of mind and honor, submitted to the National Socialist State, enhancing it with their prestige.

Synagogues were vandalized and set afire, magnificent, ancient scrolls were rolled down the street and trampled in the dust. Excuses have been made that those were abnormal times; that these excesses were brought about by an emotional upheaval, the students carried away by excitement. That the country was intoxicated by a senseless, unreasoning rage, inflamed by mass hysteria.

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were hiding in shame for man's inhumanity to man.

I would like to let you taste the liquid food we got for the days ration, filled with sticks of wood and worms and the bread sprinkled with sawdust. I would let you smell the smells of Auschwitz, burnt bodies of the crematorium mixed with disinfec-

tants.

There seems to be no scarcity of this sort of propaganda, similar to that of Butz, supplied in abundance by fanatical anti-Semitic or right-wing organizations and directed to the ignorant and illiterate.

However, to have an eminent university, which is supposed to guide and mould the minds of our youth, serve as a vehicle in disseminating such outrageous fabrications, is reprehensible. It is a gratuitous insult to those who suffered in the camps, who saw their loved ones shot, beaten to death or

array of documents, many from long discredited anti-Semitic sources, in an attempt to "prove" that the pictures were forgeries, and that the mass murders never took place, but were merely the product of a Zionist conspiracy to conceal "the atrocious treatment accorded the Palestinians."

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# The Changing Family

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more important, they also don't imagine that Zionism is Zionism, even without money.

The reason I digress is this: What strikes me is that the South African and American Jews in the mass are remarkably inaccessible to the policies and programs of the community institutions. They are 'out there' and we are in here, trying to figure out how to reach them and affect their lives, how to make them see as urgent the things we believe in, how to persuade them that there is an organized Jewish community, and that all belong within it.

But the people at large are remarkably unresponsive to the organizations they join and even give money to, the synagogues do not succeed in propagating the Sabbath, the Centers do not succeed in winning members' attention to the Jewish-community part of their title and program, and the Federations do not succeed in persuading the Jews that it is a privilege and a duty to support Federations and, through them, the whole of organized Jewry.

We are not distant, therefore, from the dramatic and sad example of South African Jewry. Just as the community and the people there seem to live on different planets, so here too, we have organizations. But we are not organized. We have leaders. But they do not lead and are not surrounded by followers. We have programs, but they do not attract sizable numbers of people.

There is, in point of fact, a "Jewish way of life" which expresses in concrete ways the ideals or programs of any Jewish organization, even though in part it is affected by all of them.

It is a little bit Zionist, a little bit philanthropic, a little bit religious, and a little bit of a lot of things — a kind of folk culture unto itself.

## 'People Power' Missing

The many organizations, not to mention the Federations, synagogues, centers and other modes of Jewish-working-together—these are not effective in the mass, even though, at some points and in some ways, each may reach the mass from time to time. The synagogue sees the people on Yom Kippur, the Federations may get a donation from something like half the Jewish families in a given city, perhaps more. But the Federations are not perceived as the assembly of all the Jews, working together in common purpose. The Centers, as I said, are fortunate to have a swimming pool and a squash court, or they would not see many of their members.

The point I want to make is now clear: we have a government, but we do not have citizens, responsible and engaged in government. We have organizations, but we have not reached many of the people who may pay dues. Indeed, paying dues is not a sign of anything.

There are real issues, important points of disagreement within the Jewish community. But they are not discussed by the masses, and the ordinary folk in the community do not even realize that there are issues and differences within the community. Pretty much everyone assumes otherwise. This I think is why the organizations are less effective than they should be, why Federations are elitist and synagogues are the preserve of a few activists.

Where does the family come in in all this? And what is the connection between the issues I've raised: the abyss between the people and the organizations, on the one side, the insufficient power in the hands of women, on the second, and the inattention to the life of the family characteristic of the organizations, on the third? I think the point is obvious.

1. We really live in our families. We work for them. What happens to our children is at the top of our personal agenda. But, as I said, the community neglects that rather obvious fact. There is no systematic outreach to families as families. Accordingly, I am supposed to go where the men go, my wife to where the women go, my children to where the children go — a horrible parody of the breaking up of families in the SHOAH, I suppose. So the community organizations do not enter into the life which we really live.

2. The women are at the center of the families. But the organizations, except for those segregated for women only, do not reach out to the women, except as auxiliaries, satellites of their husbands. Accordingly, once again, the community organizations ignore the realities of our private lives. They do not realize, for instance, how hard it is for families with young children to make do, how hard it is to get baby sitters, how much easier it is for the husband to stay home when the wife goes to her meeting, and vice versa. Accordingly, the organizations at large do not take seriously the realities of our family life.

3. And, it follows, the organizations talk about things, which the families as families find rather distant.

For example, in my view programs of all kinds, for all institutions and organizations, would be much more effective, would reach much more deeply into the lives of the people, if they were directed to the family unit.

We have trips to Israel. Families with children are not provided for. Costs are such, moreover, that families with children in fact are excluded.

We have Federations which never make an effort to draw together whole families, for example, which never try to educate families as a group into the realities of community agencies, which run no programs to bring mothers, fathers, and children to see the various agencies and learn how they work.

There is no outreach, no effort to create an educated and engaged citizenry.

The family is the cornerstone of organized Jewish life, but the organizations of which the Jewish community is composed form a kind of inchoate conspiracy against the family.

My first point, therefore, is that the community must treat the family as a unit, just as it must make provision for those who live by themselves. Much effort has gone into service to singles. Centers, for example, have excellent programs for singles. But the family is taken for granted. Yet, if we are to move into the next stage in the development of American Jewish life, it will be through the family.

For that next stage, now that we have learned something about how to transmit the Jewish heritage and to insure that the coming generations will choose to be Jews, is the development of a Jewish community to which all Jews see themselves as responsible, a Jewish community in which all Jews regard themselves as citizens and as participants.

Just as we choose to be Jews, we have now to learn how to take up the responsibilities of Jewish citizenship. We have to raise a generation which sees one principal consequence of the choice to be a Jew to be active engagement in the programs and activities which effect the meaning of that choice.

Just as the family is the foundation of Jewish education and Jewish commitment, so the family will be the school in which the coming generation will learn the lessons of good citizenship of Jewry.

To begin with, we must establish, as the fundamental building block of the Jewish polity of the Jewish community, not the professions and businesses, not the women's groups and the youth groups, not the isolated individual in his or her economic endeavor, but the group formed naturally and normally by the family itself.

This takes work, thought, effort. But we have solved other difficult problems and have learned how to organize ourselves to provide many other significant community services. This next problem also can and will be solved.

## The 'Other' Refugee Issue

In calling for compensation to Palestinian Arab refugees during his May 26 press conference, President Carter neglected to mention the other, larger part of the refugee problem — the more than 800,000 Jews who were forced to flee from their homes in Arab countries after Israel was declared independent in 1948.

This "other" refugee problem was not neglected in last year's Democratic Party Platform, which said: "We recognize that the solution to the problems of Arab and Jewish refugees must be among the factors taken into account in the course of continued progress toward peace."

The omission not only leads to misinterpretation of UN Security Council Resolution 242, but also gives a cruel twist to history in light of the assistance already afforded the Arab refugees by Israel and the lack of even the most basic help given their own people by the Arab countries.

Resolution 242, which the Administration last week affirmed was, along with Resolution 338, the only recognized basis of U.S. Middle East policy, calls for a "just settlement to the refugee problem," meaning both Jewish and Arab refugees. The World Organization of Jews from Arab Countries (WOJAC) points out that little is heard about the Jewish refugees because they were absorbed quickly. But to ignore their claims for compensation is to reward Arab political maneuvering at the cost of human suffering and to disregard Israel's humanitarian actions.

The circumstances leading to the mass emigrations were widely different for Jews and Arabs, as was their treatment after resettlement. Israel did not compel its Arab residents to leave during the 1948 war. In fact, the Israeli Government, the Histadrut and others begged them to stay and carry on a peaceful, daily existence. But 590,000 Arabs left, encouraged to flee by the incitement of their own leaders and threatened as "traitors" to the Arab cause if they remained. (Despite these pressures, some 250,000 Arabs did remain and became citizens of the new state.)

Those who left were promised by the Arab leaders a return to their homes in a few short weeks after the liquidation of Israel. As former prime minister of Syria, Khaled El-Azm, wrote in his Memoirs: "We brought disaster upon one million Arab refugees, by inviting them and bringing pressure to bear upon them to leave their land, their homes, their work and their industry. We have rendered them dispossessed, unemployed, whilst everyone of them had work or trade by which he could gain his livelihood."

Jews in Arab lands, on the other hand, were subjected to persecution which became intolerable. During the 1947 US debates, for example, the Egyptian representative informed the General Assembly that "the lives of a million Jews in Moslem countries will be jeopardized by the establishment of the Jewish State." In 1948, there were one million Jews living in Arab and Muslim countries of Asia and North Africa; today there are only a few thousand left.

Palestinian refugees were left to the well-being of UNWRA, to which Israel, ironically, has contributed more funds since 1950 than any Arab state except Saudi Arabia. The Palestinians have been refused citizenship rights by every Arab state except Jordan, with the intent of keeping them a separate and highly visible political tool for exploitation against Israel. More than \$1 billion has been spent on the Palestinian refugees, yet most of the people, who comprise only one percent of the total Arab population and who share a common heritage, religion and culture with their Arab "hosts," still live in camps under miserable conditions.

Israel, in contrast, has worked hard to rehabilitate its refugees. They were quickly enfranchised and absorbed into the life of the country, despite the fact that Israel was swamped with other refugees as well, including hundreds of thousands of survivors from Nazi concentration camps. Between 1948 and 1951, more than 680,000 immigrants arrived in Israel — a figure virtually identical to the total population of the new state in 1948.

Jewish refugees from Arab countries who were forced from their homes, certainly deserve compensation as much as Arab refugees, who were welcome to remain in theirs, but left nevertheless.

— Mimi K. Milton

## Lest We Forget

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live in squalor." So much for Interfaith Dialogue and Ecumenical Understanding!

Jewish communities in Poland were completely obliterated, and as the Germans advanced eastward into Estonia, Latvia, Lithuania, White Russia and the Ukraine, Jews were rounded up with the aid of local anti-Semites, and herded into isolated fields. As transportation to concentration camps was in short supply, men, women and children were stripped and shot and buried in mass graves, whose very location in many instances, has long been lost.

The "Jewish Question" was not initiated by Hitler, except that he carried it out to the "Final Solution." Hitler was preceded by Constantine Pobedonostsev, advisor to Czar Alexander III, who in 1881 proposed that one-third of the Jews be driven to emigrate, one-third driven to convert and the remainder progromized.

It has been said that Christianity died at Auschwitz. It is the only instance in history of genocide being carried out as a concerted government policy. When hundreds were deprived first of their dignity and then of their lives, for no other reason than their religion.

It is scant credit to the church that during this crucial period when a firm stand may have saved countless lives, enhanced its prestige and served to establish it as a potent arbiter in world affairs, it chose to remain silent. Voluntarily abdicating honor, decency and morality. It is significant that although the Vatican refuses to recognize Israel, it maintains diplomatic relations with Egypt, Syria, Lebanon and Iraq.

Although the crescendo of violence and atrocities before the war aroused world wide criticism, no country would offer sanctuary. Underpopulated countries like Australia and Canada which could have well utilized the skill and talents of these refugees, refused them entry.

Just prior to the onset of war, about 937 German Jews were permitted to leave for

Cuba on the luxury liner, S.S. St. Louis, but were denied admittance. These were not illiterate peasants, but cultured, educated individuals who could have made a valuable contribution to any society. No country, including our own would accept them. Each country meticulously followed the British "White Paper" policy.

While the ship was cruising slowly along the Florida coast, hoping that some agreement with Cuba might still be reached, a U.S. Coast Guard Cutter was sent out to ensure that no attempt would be made to land them on our shore.

Despite repeated appeals to President Roosevelt that at least the children be saved, permission was denied. Jews were considered to be absorbed only with their three worlds — "drei velts"; this welt, the next welt and Roosevelt. As the passengers stood by the ship's rail, looking longingly at the unattainable "promised land" the ship proceeded on its return to Germany and to what everyone was aware would be certain death. Their idol, the "great humanitarian" had betrayed them.

Before reaching their German destinations, several north European countries agreed to accept them. Unfortunately, as these countries were later over run by Nazi hordes, the refugees were collected and sent to concentration camps, where most perished. To ignore their deaths is to ignore all human rights and the betrayal of those who sacrificed themselves over the centuries for the dignity of man.

In the "Rime of the Ancient Mariner" by Coleridge, a sailor wantonly kills a friendly albatross that hovered over the ship. For this needless crime he was penalized by being forced to constantly wear the dead bird about his neck. It is only fitting that the world which permitted this awesome genocide, should be constantly reminded of its complicity.

The memory of Auschwitz, Dachau, Maidanek, Sobibor, Treblinka, Belsen, Buchenwald and dozens of other camps, must not be allowed to dim, so that such a reign of terror will never again be permitted to occur.



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### One-Year Trial

Amsterdam: Pieter Menten, a 77-year-old millionaire Dutch art dealer, appeared in magistrate's court on charges of being a war criminal in a trial that is expected to last at least a year.

### Water Line

Ophira: A 100-km. water line from E-Tur on the Gulf of Suez to this town, at Sharm el-Sheikh, was opened here last week.

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**COCKTAIL PARTIES:** State Adjutant General Leonard Holland and Mrs. Leonard Holland of Pawtucket together with Richard Holland of Providence greet Mrs. J. Joseph Garrahy at a state tea to launch cocktail parties to help the American Cancer Society in its 1977 fund raising efforts.

## Jews Are Urged To Preserve All Data

NEW YORK: Declaring that the Nazis attempted "to do away" with evidence that they murdered the Jews, Dr. Yehuda Bauer, a leading authority on Holocaust studies, called on Jews "to preserve every shred of evidence possible of what happened" during the Holocaust.

"This is the 12th hour" for survivors who have not done so to come forth with oral and written documentation, said Bauer, head of the Institute of Contemporary Jewry at the Hebrew University and director of the institute's Division of Holocaust Studies, in an address to several hundred persons at the Center for Holocaust Studies in Brooklyn.

In his talk at the center, described as the only institution in the U.S. exclusively devoted to the collection of Holocaust documents and artifacts, Bauer said that some had a "tendency for the mystification of the Holocaust," so that the Nazis could be absolved of the murders.

He emphasized that "the Jewish people could not have prevented the Holocaust. They were powerless."

According to Bauer, there was "no one who foresaw what actually came: the mass murder of Jews. Citing evidence, he disagreed sharply with those who say Jews went like sheep to the slaughter. He said while there was information on the mass murder during the war, people did not comprehend it.

Dr. Yaffa Eliach, director of the center and professor of Judaic studies at Brooklyn College, noted that the U.S. with its large Jewish community has not yet built a living memorial center, museum and library on the Holocaust, like the ones in Europe and Israel.

The center, she said, plans to construct a building centrally located in Manhattan which will serve as an American Yad Vashem.

### Reject Measure

Houston: Shareholders of the Mobil Oil Corporation rejected an American Jewish Congress-supported resolution calling on the company to report its response to Arab boycott demands.

### Dedication

New York: A technical high school and a garden memorializing the Israeli athletes killed at the Munich Olympics will be dedicated in Israel during the 80th ZOA National Convention, July 6 to 13.

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## Mondale Links Withdrawal By Israel To 'Real Peace' Pact

(Continued from page 1)

Mondale said the United States would prefer this entity to be associated with or linked to Jordan, but would not impose its wishes.

A major supporter of Israel in the American Jewish community, who asked to remain anonymous, said he was very disappointed in the speech, calling it "warmed over Brzezinski." This was a reference to the President's national security advisor, Zbigniew Brzezinski, who is believed by some supporters of Israel to favor forcing concessions from Israel.

However, Senator Abraham A. Ribicoff, Democrat of Connecticut, read from and warmly praised the speech on the Senate floor this past week and said, "I have the utmost faith and confidence in President Carter and I support his objectives in the Middle East."

Thus, the speech had a mixed reception domestically. It could signal difficult discussions with the future prime minister of Israel, Menahem Begin, who opposes major withdrawals from occupied territory.

### Pressure Ruled Out

In what appeared to be an effort to reassure Israel and its supporters, Mr. Mondale said that "we do not intend to use our military aid as pressure on Israel."

He also emphasized "there must be a demonstrated willingness on the part of the Palestinians to live in peace alongside Israel."

The Vice President reiterated that it was United States policy to make clear to the Arab states that a Middle East settlement must result in "real" peace, demonstrated by open borders, unimpeded travel, cultural exchanges and trade.

However, Mr. Mondale did not discount the possibility of disagreement or tensions with Israel in the course of peace negotiations, and he seemed to call for flexibility on Israel's part.

American policy, he said, "must provide incentives for all nations to rise above ideology or narrow conceptions of self-interest."

"We realize that peace cannot be imposed from the outside and we do not intend to present the parties with a plan or a timetable or a map," he said.

"Peace can only come from a genuine recognition by all parties that their interests are served by reconciliation and not by war, by faith in the future rather than bitterness over the past."

Mr. Mondale told his audience that President Carter "has asked me to describe what we are trying to do to achieve peace in the Middle East," saying domestic public support was crucial to success.

### ARAB FRAUD CLAIMS

NEW YORK: Arab students in the United States were reported involved in fraudulent insurance claims that might total \$5 million.



**ASSISTANT DIRECTOR:** Elan Adler, host and director of the weekly program "Faith of Our Fathers" seen on channel 6 every Sunday morning at 8:15 o'clock, has been appointed the new assistant director of Camp Tikvah at Little Bay, Massachusetts. Camp director is Ellen Finger Hull of North Dartmouth, Massachusetts.

Camp Tikvah offers a full program for children 4 to 12 years old, with a CIT (Counselor in Training) program for boys and girls 13 to 15 years old. Mr. Adler will also direct this program.

For more information Mr. Adler may be called at 401-521-3050.

## Your Money's Worth

(Continued from page 4)

studied, the state would set up a lien in favor of the consumer in the amount of the deposit, similar to the lien that a workman has on your house to assure payment for repairs, or a mechanic has in your car to assure payment for his work. Under still another proposal, a retail deposit insurance fund would be established into which each retailer would contribute a small amount. The fund would help to spread the loss when consumer deposits are lost in an insolvency.

Will one or all of these steps be taken to protect you, the consumer? At this stage, your guess is as good as anybody's.

But such disasters as the bankruptcy of the giant Grant chain and sinking of U.S.N. certainly raise a signal that action is needed. And the time for the action has come.

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## The New Diaspora

Continued from Page 3

that their eventual integration into Israeli life would be easier than for total newcomers, thanks to their knowledge of the language and customs of the country. Representatives — "chlikim" — of the Jewish Agency abroad devote half their time to the repatriation of emigrants. A new department has

been set up in the world Zionist organization to take care of the problem. Facilities similar to those from which new immigrants benefit have been granted to repatriated emigrants, but without much success. Only 7,000 people have taken advantage of these concessions in the past 10 years.

Nevertheless, not everyone agrees with a tolerant policy which allows, among other things, Israeli organizations abroad to hire emigrants.

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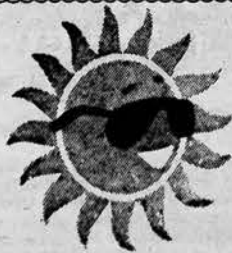
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## Poland May End Nazi War Trials

BONN (JTA): Poland has indicated that it may soon stop initiating new investigations into Nazi war crimes because of increasing procedural difficulties. Polish officials also favor a statute of limitations on war crime prosecutions beginning 1979, according to Dr. Hans-Joachim Seeler, a Social Democrat Senator from Hamburg who just returned from a visit to Poland. He said he agreed.

Seeler met with the Polish Minister of Justice, Prof. Jerzy Bafia and with Dr. Czeslaw Pilchowski, head of the Nazi war crimes investigation committee in Poland. He said the latter suggested that no new investigation be initiated. He said the current Nazi war crime trials will have ended 'by the next decade at the latest.'

After that, trials would be 'impossible' Seeler said because of memory lapses and the advanced age of the accused. Seeler defended immunity after 1979 on grounds that the major Nazi crimes have been adjudicated by the courts and 'I do not believe there are still any completely unknown areas.'

## Dinitz Says Israel Should Not 'Depend'

NEW YORK: Simcha Dinitz, the Israeli Ambassador to the United States, told the American Jewish Committee's 71st annual meeting that Israel can never depend on American guarantees for its survival. "It would be the greatest mistake for Israel, for American and for American Jews if Israel were to depend on U.S. guarantees for her continued existence," Dinitz said. "The day we win a war with American help will be the day we lose the war. I don't want a single American mother to mourn for the death of a son defending the State of Israel."

Richard Maass, of White Plains, N.Y. was elected the 17th president of the AJ Committee succeeding Elmer L. Winter. Winter, a Milwaukee business leader was named honorary president. Maass, a former chairman of the AJ Committee's Board of Governors was the first chairman of the National Conference on Soviet Jewry.

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## GUR WILL ADDRESS

NEW YORK: The Chief of Staff of the Israel Defense Forces, General Mordechai Gur, will address the delegates to the 80th National Convention of the Zionist Organization of America which will be held in Israel, July 6-13.

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Mrs. Gerald Resnick

Temple Emanu-El was the setting on Sunday, June 5, for the marriage of Linda Goldenberg, daughter of Mr. and Mrs. Eldon Goldenberg of Pawtucket, to Gerald Resnick, son of Mr. and Mrs. Theodore Resnick of Melbourne, Florida.

The ceremony which was performed by Rabbi Joel H. Zaiman and Cantor Ivan E. Perlman, was followed by a reception at the temple. The bride was given in marriage by her father and was attended by her sister, Carol Goldenberg. Herbert Resnick was best man for his brother.

The bride is the granddaughter of Mrs. Benjamin R. Simons of Chestnut Hill, Massachusetts, and Mr. and Mrs. Alfred Goldenberg of Providence. She is an honor graduate of Clark University where she received her bachelor of arts degree.

Mr. Resnick, a graduate of the University of Massachusetts, received his juris doctor degree from the University of Connecticut School of Law. He is a staff attorney for the Social Security Administration.

Following a wedding trip through Canada, the couple will reside in Providence.

## HEADS EMISSARIES

JERUSALEM: Brig. Gen. Yeshayahu Tadmor has been appointed head of the North American emissaries of the World Zionist Organization.

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GRADUATES: Paul A. Freeman, 22, son of Mr. and Mrs. Bernard Freeman of 60 Peabody Drive, Warwick, recently was graduated from Husson College in Bangor, Maine.

He received a bachelor of science degree in business administration on May 22. Mr. Freeman made the dean's list in his senior year, and was fraternity treasurer for Tau Kappa Epsilon.

He is a 1973 Pilgrim High School graduate and received an associate's degree in accounting from Rhode Island Junior College in May 1975 where he also made the dean's list in his senior year.

## MOTHER REFUSED

AMSTERDAM: The Iraqi authorities have refused to hand over the body of Alexander Aaronson, the Dutch Jew executed last December, or even to let his mother see his remains. Mrs. Aaronson returned to Holland from a two-week stay in Baghdad, where she tried to obtain permission to bring her son's remains to Amsterdam for burial. She was not allowed to see either the body or any of her son's personal belongings and was given only three rings, including his wedding ring, which he wore at the time of his execution. Mrs. Aaronson was granted an Iraqi visa on April 6 and left for Baghdad the following day.

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29 Hillside Rd.  
942-8959**GRADUATES:** Robert Scott Greenberg, son of Mr. and Mrs. Irving Greenberg of 69 Burnside Street, Cranston, was graduated from the University of Rhode Island with highest distinction on May 29.

He received his bachelors degree in civil and environmental engineering and was selected by departmental faculties to receive an Academic Excellence Award in recognition of academic achievement, professional ability and personal integrity.

Mr. Greenberg was an active member of Phi Sigma Kappa fraternity serving in the elected offices of steward, secretary, treasurer and president. In his junior year he was elected to Tau Beta Pi and Phi Kappa Phi, national honor societies and was selected to serve on the freshman orientation team.

A member of the American Society of Civil Engineers and Watts Scholarship Society of Phi Sigma Kappa, he is presently employed as an engineer for the Ohio Edison Company in Akron, Ohio.

Mr. Greenberg is the grandson of Esther Brotman and Mr. and Mrs. Joseph Greenberg of Cranston.

**A Job Program Urged For Olim**

JERUSALEM (JTA): Shlomo Rosen, the retiring Minister of Absorption, warned of increasing employment difficulties for new immigrants unless the government undertakes programs to provide them with jobs. He said housing, employment and other assistance should be based on an annual immigration rate of at least 50,000 so that whatever number actually arrived would be adequately provided for.

Rosen, a member of the Mapam wing of the Labor Alignment, said the shortage of productive employment for olim stemmed from the slowdown of the economy and budgetary cutbacks by public institutions that hired professionals. "Instead of the economy suiting itself to the human treasure provided by aliya, we have had to put great efforts into suiting the olim to the economy," he said. Rosen, who took charge of the Housing Ministry after the suicide of Avraham Ofer last March, said that a sufficient number of flats of various sizes should be made available for olim. He said that all new immigrants who are not employed within a short time after their arrival should be given unemployment benefits from the National Insurance Institute until they find work.

**'Rich' Israelis**

Jerusalem: The government's Central Statistical Bureau says there are now 3,376 Israelis classed as 'rich,' based on their reported annual incomes of IL100,000 or more. At the official rate of exchange IL100,000 is the equivalent of somewhat more than \$10,000.

**Violate Agreement**

Tel Aviv: Egypt has been accused by Israel of violating the interim agreement by bringing over a large number of troops for military exercises in the Sinai and keeping them there for a long period.

**JEWIS VISIT GISCARD**

PARIS: French President Valery Giscard d'Estaing met with an official delegation of nine French Jews at the Elysee Palace, the first time since World War II that a Jewish delegation has been officially entertained at the Presidential palace.

**O.K. NOT ENOUGH**

VIENNA: The United States has reportedly dropped its objection to Israel selling its Kfir fighter plane to

Austria. However, although Austria wants to buy 20 new fighter planes it is not sure it will buy the Kfirs.

**HEAD REST**

Haeusler concedes this device has generated controversy over its merits but he favors it and urges front seat passengers to raise the head rest to the proper height. If the head rest should come down when the car is driven over a bump or a railroad track, it obviously needs tightening.

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